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CHURCH TEACHING
FOR THE
CHURCH'S CHILDREN

HARPER

ABBEY-CHURCH, SELBY.

CHURCH TEACHING FOR THE CHURCH'S CHILDREN.

AN ARRANGEMENT AND EXPOSITION OF THE CHURCH CATECHISM

BY

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"The expounding of our Catechism must needs be the most useful."—*George Herbert.*

"Good sense come by-and-by," said a certain Brahmin, when he was asked why he made children learn by heart what their heads could not comprehend.

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TO PARENTS AND TEACHERS.

"The Church of England, her Text the Bible, her Commentary the Prayer Book."—"Scripture and the Church's recorded sense of Scripture; the Bible and the Prayer Book *together*." Some indeed want to have the Bible by itself, without any "fallible human interpretation." But if John Jones has not the Church's interpretation, he will have his own interpretation. And if the Church's interpretation be human and therefore fallible, John's own interpretation is equally human and not less fallible.

These are the words which the Church puts into the mouth of her Minister to say to the godparents about their godchildren as he stands beside the font,—"*Chiefly ye shall provide that they may learn the* CREED, *the* LORD'S PRAYER, *and the* TEN COMMANDMENTS." No wonder, when "the Creed contains all we need believe, the Commandments all we need do, the Lord's Prayer all we need ask for,"—our faith, our works, our wants. With good right, too, it is, that the Creed comes first, for in the Lord's Prayer we call upon God and in the Creed we believe in God; and it is written, *How shall they call upon Him in whom they have not believed?*

Also, the Minister, standing as aforesaid, is bidden to "add and say," —"*Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the* CHURCH CATECHISM *set forth for that purpose.*"

And, in the Confirmation Service,—"*The Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the* Creed, *the* Lord's Prayer, *and the* Ten Commandments; *and can also answer to such other Questions, as in the short* Catechism *are contained.*"

"The Church Catechism," says George Herbert, in his "Country Parson," "to which all divinity may easily be reduced. . . . The expounding of our Catechism must needs be the most useful form."

The rhymes and unrhymed rhythms interspersed in the following pages are too humble to hope for criticism, or, therefore, to fear it. The writer's own experience is, nevertheless, that they may be found very useful.

The Fives or Pentads are meant for the finger-ends, which have a proverbial promptitude and utility.

A CATECHISM,

that is to say,

An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question. What is your Name?

Answer. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism; wherein I was made { a Member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name.

First, that I should renounce { the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

Secondly, that I should believe all the Articles of the Christian faith. And

Thirdly, that I should keep God's holy will and commandments and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound { to believe, and to do } as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

techist. Rehearse the Articles of thy Belief.

swer. believe in GOD { THE FATHER Almighty, Maker of Heaven and Earth: / And in Jesus Christ HIS ONLY SON our Lord { Who was conceived by the Holy Ghost, born of the Virgin Mary; / Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; / The Third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; / From thence He shall come to judge the quick and the dead. / I believe in { the HOLY GHOST; / the Holy Catholic Church; / the Communion of Saints; / the Forgiveness of sins; / the Resurrection of the body, and / the Life everlasting. }

AMEN.

What dost thou chiefly learn in these Articles of thy Belief?

First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you that you should keep God's commandments. Tell me how many there be.

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation, of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son and thy daughter, thy manservant and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: { my duty towards God, and / my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is
- to believe in Him,
- to fear Him, and
- to love Him
  - with all my heart,
  - with all my mind,
  - with all my soul, and
  - with all my strength;
- to worship Him,
- to give Him thanks,
- to put my whole trust in Him,
- to call upon Him,
- to honour
  - His holy Name, and
  - His word,

  and
- to serve Him truly all the days of my life.

Question. What is thy duty towards thy neighbour?

Answer. My duty towards my neighbour is
- to love him as myself and to do unto all men as I would they should do unto me:
- to
  - love,
  - honour, and
  - succour

  my
  - father and
  - mother:
- to
  - honour, and
  - obey

  the Queen and all that are put in authority under her:
- to submit myself to all my
  - governors,
  - teachers,
  - spiritual
    - pastors, and
    - masters:
- to order myself lowly and reverently to all my betters:
- to hurt nobody by
  - word nor
  - deed:
- to be true and just in all my dealing:
- to bear no malice nor hatred in my heart:
- to keep
  - my hands from picking and stealing, and
  - my tongue from
    - evil-speaking,
    - lying, and
    - slandering:
- to keep my body in
  - temperance,
  - soberness, and
  - chastity:
- not to covet nor desire other men's goods; but
- to learn and labour truly
  - to get mine own living, and
  - to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our FATHER which art in heaven,
- Hallowed be Thy Name,
- Thy kingdom come,
- Thy will be done,

} in earth as it is in heaven;
- Give us this day our daily bread; and
- Forgive us our trespasses as we forgive them that trespass against us; and
- Lead us not into temptation; but
- Deliver us from evil;

For Thine is
- the kingdom,
- the power, and
- the glory,

} for ever and ever.

AMEN.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people;

that we may { worship Him, / serve Him, and / obey Him, } as we ought to do.

And I pray unto God that He will send us all things that be needful both for our { souls and / bodies;

And that He will be merciful unto us and forgive us our sins;

And that it will please Him to save and defend us in all dangers { ghostly and / bodily;

And that He will keep us { from all sin and wickedness, and / from our ghostly enemy, and / from everlasting death.

And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ.

And therefore I say, Amen, so be it.

Question. How many Sacraments hath Christ ordained in His Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and
the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself
as { a means whereby we receive the same, and
{ a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; { the outward visible sign, and
{ the inward spiritual grace.

Q. What is the outward visible sign or form in Baptism?

A. Water, wherein the person is baptized
in the Name { of the Father, and
{ of the Son, and
{ of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and
A new birth unto righteousness: for
being by nature { born in sin, and
{ the children of wrath,
we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and
Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Q. Why then are infants baptized when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties, which promise, when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part, or sign, of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they
- repent them truly of their former sins;
- steadfastly purposing to lead a new life;
- have a lively faith in God's mercy through Christ;
- with a thankful remembrance of His death; and
- be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop shall approve of them he shall confirm them.*

AN EXPOSITION OF THE CATECHISM.

"'Cat*ech*ize' corresponds nearly with 'din it into one.'" Its three letters—E, C, H,—are those of "ECHo;"—"CatECHize." As an English word, "CatECHizing" is "sounding upon the learner's ears the sound of instructive questions until his lips have given back the ECHo of instructed answers." The greatest catECHist that ever lived was Socrates.

The Church Catechism divides into—how many main divisions? Into five. And the five subjects of them are severally—?

I. Our *New Birth in Baptism*, which makes us members of Christ's Body mystical.
II. Our *Faith*,—what, when we are in Christ's Body, we believe in.
III. Our *Works*,—what, when we are in Christ's Body, we have to do.
IV. Our *Prayers*,—which, in and through Christ, we ask by.
V. Our *Sacraments*,—which, in and through Christ, especially we receive by.

FIRST DIVISION.

Our New Birth in Baptism,—*which makes us members of Christ's Body mystical.*

"We are members of His body, of His flesh and of His bones."—*Eph.* v.

Before we were baptized into Christ's Body Christ's minister was bidden to say to our godparents,—"Wherefore, *after this promise made by Christ*, this Infant must also faithfully for his part promise by you that are his sureties, until he come of age to take it upon himself,

that he will { renounce the devil and all his works,
constantly believe God's holy word,
obediently keep His commandments.

So it was *after* this promise made by Christ *to* us that our promise (by our godparents) was made *for* us.

Before we are baptized the promise is made for us; and

Before we are confirmed the promise is renewed by us,—
That we will keep and perform the Covenant of our baptism;
That God in Christ having done His part by giving us the good gift,—
we in Christ will likewise do our part by making the good use of it.

We make a covenant with one another when *I* promise *you* that I will do *this*, and *you* promise *me*, that then *you* will do that.

So, when God in Christ made the Covenant with us of our Baptism, Christ made one promise to us, and, after that, *we* made another promise to Christ.

Christ's promise made to us was, that He would give us the good gift. Our promise, after that, made to Christ was, that we would make the good use of it.

The good gift was, that we should be made members of the One Body, and so have the life and power in us of the One Spirit.

The good use of it is, that, having been made members of the One Body, we should walk and work by the life and power in us of the One Spirit.

The One Spirit is Christ's Spirit, the Holy Ghost.

The One Body is Christ's Body, the Holy Church.

"I believe in { the Holy Ghost; / the Holy Catholic Church."

It is written,—"*The Church, which is His body, the fulness of Him that filleth all in all.*"—Ephes. i.

We are grafted into that Body by Baptism, "as by an instrument."—*Art. xxvii.*

So the covenant it was which parents have with their children, the covenant, that is, of giving the gift and using the gift.

We go to our fathers and mothers and ask them to give us what we want, and when they have given it us, we *use* it. They give us

Bread, and we use it by eating it;	Milk, and we use it by drinking it;	Clothing, and we use it by wearing it;	Teaching, and we use it by learning by it;	Money, and we use it by buying things with it.

So also God, the good and great Father, gives His good gifts. We good and grateful children, make our good use of them.

Grace	and favour;	Help	and Bounty;	God's good and gracious gifts unto us given freely.
New birth;	Regeneration;	Baptism;	This state of salvation;	God's good gift of grace which is sufficient, given unto us, if we will but use sufficiently God's good gift of grace.

"*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*"—Luke xi.

In Christ;	Being made members of His One Body;	We have the life and power in us of His One Spirit;	That we may believe in what God tells us, and do what God bids us, and do without what God forbids us:	Whether we get by it, whether we lose by it; whether we're pleased or whether we're not pleased; whether we like it or whether we don't like it.

"*Receive not the grace of God in vain.*"

Or, again, the Covenant of Baptism is the covenant which the Creator has with His creatures,—that *they* will be what *He* intends and empowers them to be.

The First Division, then, of the Church Catechism is about our *New Birth in Baptism* which makes us members of Christ's Body mystical. Its first question is? *What is your name?* And the name which you give in answer you call? Your Christian name, because it was your new name when? You were baptized and brought into Christ. It is written,—"*As many of you as have been baptized into Christ have put on Christ.*" (Galat. iii.) And why should you have a new name when you put on Christ?

New name; New nature; New creation; New condition; "His Name shall be in their foreheads."
When one is born into the world it is his birthday.
When he is newborn into Christ, it is his newbirthday.

1. God gave Abram the new name *Abraham.*
2. God gave Sarai the new name *Sarah.*
3. God gave Jacob the new name *Israel.*
4. Christ gave Simon the new name *Peter.* And
5. Oshea the son of Nun was called by the new name *Joshua.*

So, as our earthly parents care about their children's names, our heavenly Father seems to care about His children's names too. And when His One only begotten Son was to be born in our flesh, we read how God sent His angel to say what His Son's name was to be. So did He too, we read, for His Son's forerunner, telling Zacharias that he was to call him *John.* And no wonder, either, for God tells us very particularly about His own name. In the Third Commandment we are told,—"*Thou shalt not take the* NAME OF THE LORD THY GOD *in vain.*" And in the Lord's Prayer, the first petition is, "HALLOWED BE THY

NAME." And, "at the NAME of Jesus every knee shall bow," and every time we write our Christian names, or hear ourselves called by them, we may well think to ourselves, *as surely as I am John or Jane, William or Elisabeth, so sure is it that I am God's child. Let me mind and see to it that I be God's good child.* God has made His name part of religion, and we may make our own names part of it too, bethinking us that we received our own name when we were baptized into His Name, even into the Name of the Father, Son, and Holy Ghost.

Genesis xvii. for the new names "Abraham" and "Sarah."
,, xxxii. for the new name "Israel."
St. Matt. xvi. for the new name "Peter."
Numbers xii. for the new name "Jehoshua," or "Joshua."

About God's own Name, it is written (Exod. iii.), "Moses said unto God, Behold when I come unto the Children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is His Name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And He said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you." This is the Name JAH or 'Jehovah.'

JAH the I AM:

"Praise Him in His Name JAH, and rejoice before Him. HalleluJAH. Praise ye aloud the I AM.

The second question in the Church Catechism is? Who gave you this name? and the answer is? My godfathers, &c.

Godfathers; Godparents; Sponsors; Sureties. Them and godmothers; that
- speak aloud for the child;
- bear witness to it;
- see that it be virtuously brought up;
- take care that it be brought to the Bishop to be confirmed by him.

But how if you never had any godfathers and godmothers? Well, but you had some one to speak for you and bear witness *to* you, though they might not be regular godparents. We say "godparents," because that is the regular, usual, proper way; just as we say "God took care of us all in our cradles," though, perhaps, some of us never had cradles. That *means*, God took care of us when we were infants, and the other means, My name was given me by those who spoke it for me when I was baptized.

In my Baptism.—To speak quite exactly, was your name given you just when you were baptized, or just before, or just after?

Just before. The last thing done to the child before it is baptized. And the first thing done to it after it is baptized is—? To receive it into the congregation of Christ's flock. And between naming, which is the last thing before the christening or baptizing, and the receiving, which is the first thing after the christening or baptizing, comes of course the—? Christening or baptizing itself. For those two words "christening" and "baptizing" are only two different names for the same thing.

So, there are three distinct things,—

1. the Naming:
2. the Christening or Baptizing;
3. the Receiving.

But the great thing of the three of course is—? The Christening or baptizing itself. And what do you call it when a thing would not *be* the thing if it had not got it?

Essential to it. And how many essentials are there to Baptizing or Christening?

Two, the *Water* and the *Word*. And the water we have in the—? Font. And the word is—? "John, or Jane, William, or Mary, *I baptize thee in* (which means 'into') *the Name of the Father, and of the Son, and of the Holy Ghost.*"

It is written:—(S. Matt. xxviii.)

Jesus came and spake unto them,
Saying, All power is given unto me in heaven and in earth.
Go ye therefore and teach all nations,
Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost:
Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world.

Those are the two essentials of Baptism or Christening. And now these five are *non-essentials*—

1. The naming is not essential.
2. The prayers are not essential.
3. The promising and vowing is not essential.
4. The godparents are not essential.
5. The signing with the sign of the cross is not essential.

If a thing is not essential, can it matter much whether we have it or not?

Yes, it may, very much. Because though not essential it may be very—? Important. A boy's being able to see is not essential

to him, for if he were a blind boy, still he would be a boy. But though not essential, it is very important. When our Lord were all those many miles from Nazareth in Galilee down to the lower part of the descending Jordan to John the Baptist, to be baptized by him, John the Baptist seems to have thought that for our Lord, perhaps, being baptized was not essential. And so he said, did John, "I *have need to be baptized of Thee, and comest Thou to me?*" But our Lord did *not* say, "If it is not essential never mind it." What He did say was, "*Thus it becometh us to fulfil—? all righteousness.*" How much of righteousness? (St. Matt. ii.)

All. And so when we bring little children to Christ to be baptized into Him, we not only use the water and the word, the two essentials, but also

We give the child its new name, which is its Christian name;

We offer up many prayers on its behalf;

We receive it solemnly into the congregation of Christ's flock;

We sign it with the sign of the cross; and

We have godparents to { speak aloud for the child; / bear witness to it; / see that it be virtuously brought up; / take care that it be brought to the Bishop to be confirmed by him.

"Wherein I was made a member of Christ," &c.

Lively members;	Living limbs;	Vital portions;	Grafted into and incorporate in the One Body;	Quickened, animated, and enlivened by the One Spirit.

A member is a part or portion of some body. Christ's members are part of Christ's body, Christ's Body mystical, Christ collective; "which is the blessed company of all faithful people;" of which Christ Himself is the Head, and all who have been baptized into Christ are members. It is one body by reason of its one Spirit.

"*Ye are members of His body.*" (Ephes. v.)

"*By one Spirit we are all baptized into one Body.*" (I. Cor. xii.)

The one Spirit is the Holy Ghost, and the one body is the Holy Church.

I believe in { the Holy Ghost; / the Holy Catholic Church.

Members of Christ and so children of—? God. Because being made members of Christ we are one with Christ, and thus Christ's Father becomes—? *Our* Father. Even as when the wife is married to her husband and made one with him, his father becomes her father, because "they twain are one," so we, being made members of Christ and one with Christ, can call His Father our Father, even "*Our Father which art in heaven.*"

It is written,—

"Ye are all the children of God, by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ."—*Galat. iii.*

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—*Galat. iv.*

Inheritors of the—? kingdom of heaven. An inheritance is what people have especially from their—? fathers. So we have our heavenly inheritance from our—? heavenly Father. Through Christ we have it. Christ is the Heir. We, being made one with the Heir, are joint-heirs with Him.—"*The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.*"—Rom. vii.

And the inheritance is the—? kingdom of heaven.—"*Fear not, little flock, for it is your* Father's *good pleasure to give you* the kingdom."—*St. Luke* xii.—"*Come, ye blessed of my* Father, *inherit* the kingdom."—*St. Matt.* xxv.

Christ's inheritance, then, which we share in, from God the Father, is the kingdom of heaven. And the kingdom of heaven is—

The reign and rule of our heavenly Father over

Every thing,	and	Every thought,	and	Every where,	and	"Every when,"	and	Every one.

It is where all are willing and obedient, and eat the good of the land; where there is no refusing and no rebelling, no murmuring and no complaining, no envying and no encroaching, no greed and no grudging; but reasonings are cast down, and every high thing that exalteth itself, and every thought is brought into captivity to the obedience of Christ.

The watchmaker's kingdom is in the watch. And the watchmaker's kingdom is complete and perfect in the watch when the watchmaker's will is done in every part and portion of it, when every part and portion, throughout all the watch, does just exactly what the watchmaker intended it to do. And if the parts or members of the watch were alive, every one of them—lively members, living

limbs, vital portions—then the watchmaker's kingdom would be come completely, in every one of them, when every one of them did the watchmaker's will completely and did it joyfully. And our heavenly Father is not the watchmaker but the worldmaker. And His kingdom is in His rule and reign in His living Church and over every living member of it. And that kingdom of His will be come completely when every living member does His will, and does it perfectly and does it joyfully. The well-being of the watch is in its doing the will of the watchmaker; and the well-being of the world is in its doing the will of the worldmaker:—

"Thy kingdom come, } in earth as it is in heaven."
"Thy will be done, }

Q. What did your Godfathers and Godmothers then for you?
A. They did promise and vow, &c.

Promise and vow, not in their own name but in—? yours. It is not they then that have to keep the promise, but—? you. *Which promise*, we are told, "*when they come to age*—? Themselves *are bound to perform.*" Not the Godparents themselves, but—? the children themselves.

They promised three things in your name. First, that you should—? Renounce. Secondly, that you should—? Believe. And, thirdly, that you should—? Obey. In three words, then, they promised in your name—? *Repentance, Faith, Obedience.*

Repentance, whereby we—? *forsake* sin.

Repentance;—	Renunciation;	—Renouncing it;	—Forsaking it;	—Doing without it.
Creed;—	Faith;—	Believing;—	Trusting;—	—and Confiding.
Commandments;—	Works;—	Obedience;—	and Duty;—	—Law, Life, Love.

Faith, is believing in what God tells us.
Obedience, is doing what God bids us.
Repentance, is doing without what God forbids us.

In three words, your part of the Baptismal covenant was—?
REPENTANCE, FAITH, and OBEDIENCE.

In two words—? FAITH and DUTY.

In one word—? Either FAITH or DUTY; for living faith will work ("*Faith without works is dead*") and do its duty. And duty done duly must be the fruit of faith and of nothing else, for—"*Whatsoever is not of faith is sin.*"—Rom. xiv.

You promised repentance, faith, and obedience in reliance upon *Christ's* previous promise that He would give you power to repent, believe, and obey.—*After this promise made by Christ.*

In this threefold covenant, of Renouncing, Believing, Obeying, your Renunciation was also threefold,—of

1. The *devil* and all his works.
2. The pomps and vanity of this wicked *world*.
3. All the sinful lusts of the *flesh*.

The Devil;—	The Divider;-	The Liar;—	The Slander-er;—	The Tempter that tries to put us wrong.

The devil's works are such as,

Lying;—	Envy;—	Hatred;—	Malice,—	and all uncharitableness.
Insolence;—	Disobedience;-	Rebellion;—	Pride;—	Profaneness.

The pomps and vanities of the world are such as,

More money;-	Higher wages;—	Better income;—	Larger profits;—	Greater property.
Fine house;—	Fine clothes;—	Fine furniture;—	Fine fashions;—	Fine fortune.
Honours;—	Praise;—	Admiration;-	Compliments;—	Applause.
Show;—	Position;—	Popularity;—	Getting a name;—	Making a figure.

When these, or any of them, are made idols of. An idol is

Any person;-	or any thing;-	or any thought or fancy either,	—of our own making or of any one else's making,	—which we put in the first place instead of God.

All the sinful lusts of the flesh:—

Lusts;—	Longings;—	Likings;—	Desires;—	Inclinations.
Eating too much;	Drinking— too much;	Sleeping— too much;	Idleness;—	Impurity.
Ease;—	Convenience;	Comfort;—	Rest;—	Peace and quietness.

Secondly, that I should believe all the —? Articles of the Christian Faith. As that faith is summed up in the—? Creed. And, especially, in its first—? four words; which are—? *I believe in God.*

It is written.—

"Have *faith* in God."—*St. Mark* xi.

"*Trust* ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."—*Isaiah* xxvi.

"The Lord is my refuge, and my God is the strength of my *confidence*."—*Psalm* xciv.

Creed; —Faith; —Believing; —Trusting, —and Confiding.

It is written,—

"Without *faith* it is impossible to please God."—*Heb.* xi.

"Blessed are they that have not seen and yet have *believed*."—*St. John* xx.

"Whoso putteth his *trust* in the Lord shall be safe."—*Prov.* xxix.

"In the fear of the Lord is strong *confidence*."—*Prov.* xiv.

"We walk by *faith* not by sight."—II. *Corinth.* v.

"O thou of little *faith*, wherefore didst thou doubt?"—*St. Matt.* xiv.

Thirdly, that I should keep—? God's holy will and commandments, &c. That is in one word—? Obedience. Or—? Duty.

How many Commandments are there? Ten.

But our Lord sums all the ten up in—? two; which are—?

1. Thou shalt *love* the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength.
2. Thou shalt *love* thy neighbour as thyself.

So then the fulfilling of the law is—? Love. *Rom.* xiii.

And "This is the *love* of God, that we—? keep His *commandments*."—I. *Peter* v.

These two then should always be put together,—LAW and—? LOVE.

And the Law of God, which means *love* to God and *love* to our neighbour, means also our—? *duty* towards God and our duty towards our neighbour.

So instead of *Faith* and *Duty* we might say—? *Faith* and *Love*.

Again it is written,—

"His commandment is—? *Life* everlasting."— *St. John* xii.

So with *Law* and *Love* put together a third,—*Life*. LAW, LIFE, LOVE.

Commandments; —Works; —Obedience, —and Duty; —Law, Life, Love.

It is written,—

"This is the *work* of God, that ye *believe* on Him whom He hath sent."—*St. John* vi.

"This is His *commandment* that we should *believe* on the Name of His Son Jesus Christ, and *love* one another as He gave us *commandment*."—I. *St. John* iii.

Creed; —Faith; —Believing; —Trusting, —and Confiding.

Commandments; —Works; —Obedience, —and Duty; —Law, Life, Love.

We cannot please God without faith, —for it is written— *Without faith it is impossible to please God.*

Our faith cannot be living without works, —for it is written— *Faith without works is dead.*

Our works of faith cannot be availing without love,— —for it is written— *In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.*

Our love cannot be the right love without our loving God,— —for it is written— *Thou shalt love the Lord thy God.*

Our love of God cannot be the right love without our loving our brethren,— —for it is written— *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

Our love of our brethren cannot be the right love without our kindly bearing with them,— —for it is written— *Love suffereth long, and is kind.*

Neither can our love of our brethren be the right love without our kindly helping them. —for it is written— *Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

So LIVING FAITH MAKES LOVING WORKS, and the love is love { for God and, / for the brethren; and

love of the brethren will { kindly bear with them, and / kindly help them.

And, without that living faith which makes those loving works, without that kind bearing with and kind helping, we cannot please God.

The fourth question in the Church Catechism is *Dost thou not think that thou art bound* { *to believe and* / *to do* } *as they have promised for thee?* The three things promised and vowed are there summed up as—? Two. Namely—? *Believing* and *Doing*. In other words, *Faith* and—? *Obedience*. Or, *Faith* and—? *Duty*.

And that same summing up in two you will find also when you come to your Confirmation. When you stand up for your Answer to the Question, then the Bishop asks you—*Do ye here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound* { *to believe and* / *to do* } *all those things which your Godfathers and Godmothers then undertook for you?*

And your answer is a right hearty one, *Yes, verily*. So every time you give this answer to the fourth question you declare,—what you will also declare when you stand up to your Answer to the Question at your Confirmation,—that you are bound by what your Godfathers and Godmothers promised for you. How is this? Did you authorize your Godparents to make these promises? Did they ask your leave? If they had promised for you that you should be grocers or soldiers, that you should marry or live single, would you have been bound then? And if not, why are you bound by what they did promise?

The answer is, Because they did not promise anything about which you had a right to have a choice. A man has a right to choose whether he will be a soldier or not; and whether he will marry or not; but he has no right to choose whether he will believe in what God tells him, which is faith; nor, whether he will do what God bids him, which is—? Obedience; nor, whether he will do without what God forbids him, which is repentance and renunciation.

The Covenant of our Baptism is one which we are bound by all the same, whether or not it be declared in words; whether or not there be Godparents to give it utterance. For it is the natural, necessary law of our condition as children of our Father which is in heaven, that what He tells we should believe in; and what He bids us to do we should do.

Just as in all school life there is the covenant of obedience to the school authorities, whether or not there be any formal declaration of it when the scholar is admitted, so also in all human life there is the covenant of obedience to man's Creator, and in all baptized life there is the covenant that "If we *live* in the Spirit" we will "also *walk* in the Spirit;" that having God's good gift of grace, which, is sufficient, given unto us, we will also *use* sufficiently God's good gift of grace; that having been made God's children, we will be, and behave ourselves as, what we *are*.

And I heartily thank our heavenly Father that He hath called me to this state of salvation.

The state then in which we baptized Christians are is a state of—? Salvation.

Salvation; —Saving; —Delivering; —Ransoming; —Redeeming.

Salvation from—?

Unbelief; —Sin; —Separation; —Selfishness; —Satan.

Salvation unto—?

Faith; —Holiness; —Unity; —Love; —God.

from *Unbelief* unto *Faith;*
from *Sin* unto *Holiness;*
from *Separation* unto *Unity;*
from *Selfishness* unto *Love;*
from *Satan* unto GOD.

"*By God's help so I will.*"

"I can do all things through Christ which strengtheneth me."—*Phil.* iv.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."—*Phil.* ii.

In Christ;—Being made members of His One Body;	—We have the life and power in us of His One Spirit;	—That we may believe in what God tells us, and do what God bids us, and do without what God forbids us;	—Whether we get by it, whether we lose by it; whether we're pleased or whether we're not pleased; whether we like it or whether we don't like it.

SECOND DIVISION.

Our Faith—*what, when we are in Christ's Body, we believe in.*

I believe in GOD
- THE FATHER Almighty, Maker of Heaven and Earth:
- And in Jesus Christ HIS ONLY SON our Lord
  - Who was conceived by the Holy Ghost, born of the Virgin Mary;
  - Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell;
  - The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
  - From thence He shall come to judge the quick and the dead.
- I believe in
  - the HOLY GHOST;
  - the Holy Catholic Church;
  - the Communion of Saints;
  - the Forgiveness of Sins;
  - the Resurrection of the body, and
  - the Life everlasting.

AMEN.

HOLY, Holy, Holy! LORD GOD ALMIGHTY!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! merciful and mighty;
God in THREE PERSONS Blessed TRINITY!

Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea,
Cherubim and Seraphim, falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art Holy: there is none beside Thee
Perfect in power, in love, and purity.

Holy, Holy, Holy! LORD GOD ALMIGHTY!
All Thy works shall praise Thy Name in earth and sky and sea:
Holy, Holy, Holy! merciful and mighty;
God in THREE PERSONS, Blessed TRINITY.

Creed;—Faith;—Believing;—Trusting,—and Confiding.

Instead of *I believe in* you might say { *I have faith in*, or / *I trust in*, or / *I confide in*.

As a short explanation of the Creed, take—

I have faith in God;

I have faith in Him as he Has declared Himself to us

in three divine Persons { God the Father, / God the Son, and / God the Holy Ghost;

Three Persons and One God;
Three in One and One in Three;
Unity in Trinity and Trinity in Unity.

I have faith in the Father, Him who can do anything and who made everything.

I have faith in the Son, Jesus the Anointed, the Father's Only Son, Him that we belong to;

I have faith in His { Incarnation; / Passion; / Resurrection and return to heaven; / Second Advent, when He will come back again to earth.

I have faith { in the Holy Ghost, the One Spirit; / in the Holy Church, the One Body; / in the Holy Communion, the Fellowship of the Holy ones; / in the untying and unbinding of the chain of our sins; / in the rising again of our bodies; / in the life which will last for ever.

Or, still more briefly,—

I put my trust in God, that is, in { the Father, from whom we proceed; / the Son, to whom we belong; / the Holy Ghost, in and by whom we live.

But the shortest summary of all is, I BELIEVE IN GOD.

Our Faith, then, is summed up in the—? Creed. And especially in its first—? four words; which are—? *I believe in God.*

"It is He that hath made us and not we ourselves."

"Thou, O God, hast made us for Thyself, and our hearts will be restless till they have found their rest in THEE."

God;—Truth;—	Reality;—	Him that IS;—	God that will hold us up.
Idol;—Lying vanity;—	Vain show—	That that only looks and seems as if it were;	Satan that will let us slip down.

I AM that I AM.—JAH the I AM.—HalleluJAH.

"The strain upraise
Of Joy and praise,—
HalleluJAH!"

"*Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*"—Exod. iii.

"*Before the day was I am He.*"—Isai. xliii.

"*I am Alpha and Omega, the beginning and the ending, saith the Lord, which IS, and which was, and which is to come.*"—Rev. i.

"*Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth.*"—Ps. xxxi.

God;—Truth;—Reality;—Him that Is;—God that will hold us up.

The Father, Almighty, Maker of heaven and earth. Father of whom—? Of Jesus Christ His only Son; and of us also, because we have been made—? One with his only Son. My Baptism, wherein I was made a—? Member of Christ. "*Ye are all the children of God by faith in—? Christ Jesus, for as many as have been—? baptized into Christ have—? put on Christ.*"—Galat. iii.

Almighty;—Omnipotent;—All powerful;—That can do—That can do anything; everything.

Maker of heaven and earth,—that is, Maker of—? all things.

Of earth—	and sky,—	and sun,—	and moon,—	and stars;
Of every— thing;	and every— thought;	and every— where;	and "every— when;"	and every one.
Of time,—	and space,—	and love,—	and life,—	and being.

"*In the beginning God created the heavens and the earth.*"

"*Where wast thou when I laid the foundations of the earth?*"

"*It is He that hath made us and not we ourselves.*"

"*He that made the eye, shall He not see?*"

"*I will consider Thy heavens the work of Thy fingers, the moon and the stars which Thou hast ordained.*"

And in Jesus Christ,—that is, *And I believe in Jesus Christ*. When did God the Son take the name of JESUS? When He had taken upon Him our nature, and was manifested in flesh and blood; as a little child of a week old. "*When eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.*"—Luke ii.

What angel? St. Luke tells us all about it:—

"The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS."—*Luke* i.

And the reason why He was to be called so, that God's angel told Joseph,—"For He shall *save* his people from their sins."—*Matt.* i. Because the name means—? Saviour; JAH our help, the Lord our *Saviour*.

Because He was to save from—? *Sin;*

And from that which sin comes from, namely—? *Unbelief.*

And from that which sin leads to, namely—? *Separation* from God, and from our brethren as God's children;

And from that which such separation leaves us to—? Our own selves and our own *Selfishness;*

And from him, the evil spirit, to whom the course of unbelief, sin, separation, selfishness must at last conduct us, namely—*Satan;*

Salvation;	—Saving;	—Delivering;	—Ransoming;	—Redeeming.
Jesus;	—Saviour;	—Deliverer;	—Ransomer;	—Redeemer.
from Unbelief unto Faith,	—and sin, —and Holiness,	—and separation, —and Unity,	—and selfishness, —and Love,	—and Satan. —and God.

from Unbelief unto Faith;
from Sin unto Holiness;
from Separation unto Unity;
from Selfishness unto Love;
from Satan unto God.

Jesus is the same as the Old Testament name—? Joshua. And Joshua is made up of two names, JAH and Oshea or Hosea; JAH the I AM, and Oshea or Hosea, which means, helper or saviour. So these two put together,—JAHoshea, Joshua, or Jesus—would mean—! JAH our Help, the Lord our Saviour. For in the Bible where the name JAH is used, we generally have "The Lord" instead of it.

JESUS means, JAH our Help, the Lord our Saviour;
JAH—the I AM, Oshea or Hosea—
Helper or Saviour; JAHOSHEA, JOSHUA
Or JESUS—JAH our Help, the Lord our Saviour.
Saviour, Deliverer, Ransomer, Redeemer,
From unbelief, and sin, and separation,
And selfishness, and Satan, unto faith,
And holiness, and unity, and love,
And God, Jehoshua, JAHoshea, Joshua
Or JESUS—JAH our Help, the Lord our Saviour.
JESUS means, JAH our Help, the Lord our Saviour.

Jesus is our Lord's name, the name given to God the Son when He became man and was born as a little child on Christmas Day at Bethlehem; given Him when He was a week old, on the eighth day, at His circumcision; and so at the Feast of the Circumcision, which is New Year's Day, we hear the hymn—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole
And calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary rest.

Dear Name! the rock in which I build,
My shield and hiding place,
My never failing treasury filled
With boundless stores of grace.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, mine End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

Till then I would Thy love proclaim
With every fleeting breath;
And may the music of Thy Name
Refresh my soul in death."

"Jesus" then was our Lord's own personal name; but we speak of Him also as "Christ," "Jesus the Christ," or "Jesus Christ." And "Jesus the Christ" is the same as "Jesus the Anointed," or "Jesus the Messiah." For "Messiah," "Christ," "Anointed," are three different words, belonging to three different languages, but all three mean one and the same thing. And the Lord Jesus was to have the title or official name of "The Anointed" because he was to hold the great threefold office of Prophet, Priest, and King. Prophets, priests, and kings were all anointed for their offices, as you will find in *Exod. xxx.*, and in *I. Kings xix.*, and in *I. Sam. xvi.* They were all anointed with the holy oil or ointment, but the Lord Jesus was anointed with the Holy Ghost (*Acts x.*; *St. Matt. iii.*), which descended upon Him, like a dove, at His baptism by John the Baptist in the water of Jordan.

Three different words, three different languages;
Messiah, Christ, Anointed are the words;
Hebrew, and Greek, and English are the languages;
Three words, one thing; three languages, one meaning;
Messiah, Christ, Anointed—with the Spirit,
Prophet—and Priest—and King;—

And a prophet is one who speaks not—? from himself, but—? for and from another. Read *Exod.* iv. 10, 16; vi. 28, 30; vii. 1.

So God's prophet is one who speaks for and from—? God; downward, from God above to—? man below.

Prophet;— Mouthpiece;— Spokesman;— Interpreter;— Preacher.

The prophet declares God to man, manifests God to man. And the Lord Jesus was the great declarer, the great manifestation or manifesting image of God to man. God manifest in the flesh, the Word Incarnate.

> "Hosanna to the living Lord!
> Hosanna to the Incarnate Word."

Prophet and Priest and King,—the prophet's acts, we have seen, are downward, from God to man. But the priest's acts are just the other way, upward, from man to—? God.

The priest makes prayers and intercessions, but, especially he offers sacrifices upon the altar. These sacrifices were of three sorts,

1. *expiatory*,—sin or trespass offerings, the kid of the goats or the lamb of the flock.

2. *self-dedicatory*,—the whole burnt offering, which meant that the offerer offered himself wholly, soul and body, to God.

3. *eucharistic*,—in thanksgiving; either the unbloody *meat-offering* made of corn and wine and oil, seasoned with salt and hallowed with frankincense,—or the bloody *peace-offering*.

Priest;— Altar;— Expiatory;— Self-dedicatory;— Eucharistic.

And the great Priest, of all priests, is the Lord Jesus Christ. He offered up the one oblation of Himself and of our human nature in Himself, upon the altar of—? the cross. He offered Himself as a sin offering, and that is—? *expiatory*. He offered Himself and our nature in Himself like a whole burnt offering, for He had taken the manhood into God—and that is—? *self-dedicatory*. And He offered Himself also, and our nature in Himself, as the great *eucharistic* thank-offering, as we do now in the celebration of the Holy Communion, when, after the memorial of the sacrifice of the death of Christ, we are taught to say,—"We offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee," —which is both self-dedicatory and eucharistic.

The Priest's office was also that of interceding on man's behalf.

Intercede;— Intercessor;— Intercession; Mediator;— Mediation.

And Christ is our great Intercessor, evermore now making intercession for us.

Christ the Prophet, Christ the Priest,—thirdly, we have Christ the King.

The office of the Jewish King was to be the people's ruler and captain, as before God's face; to judge them and to lead them; to be their lord whom they belonged to, their lord who was to lead them.

King; Lord; Ruler; Judge; Captain.

In peace the King was to rule and judge the people; in war he was to lead them forth to fight, as their captain.

And Messiah the King is our Lord who leads us,—leads us in "the good fight of faith." "Church Militant" means "Church fighting."—He leads us by His encouraging and guiding Spirit, the Holy Ghost, the One Spirit, which is the soul of the One Body, the Holy Church.

Again He is our Lord whom we belong to, as members of the body of which He is the Head.

Three different words, three different languages;
Messiah, Christ, Anointed are the words,
Hebrew, and Greek, and English are the languages;
Three words, one thing; three languages, one meaning.
Messiah, Christ, Anointed—with the Spirit,
Prophet, and Priest, and King; as Prophet, downward.
From God to man; upward as Priest, from man
To God; as King, before God's face man's Ruler
And Captain.—Prophet, to speak for and from God
To man, and cry Thus saith the Lord; and Priest,
To offer up for man, and intercede
On man's behalf; and King, to judge and lead man.
Prophet, God's mouth, God's manifesting image,
God manifest in the flesh, the Word Incarnate;
Priest, offering, on the Altar of the Cross,
The one oblation of Himself and of
Our nature in Himself, and evermore
Now making intercession for us; King,
Our Lord whom we belong to, in the Body
Of which He is the Head, of which His Spirit
Is Breath and Life and Soul; our Lord who leads us,
By that encouraging and guiding Spirit,
In the Church Militant's good fight of faith,
To victory over Satan, sin, and self.

And in JESUS CHRIST His only Son. Whose only Son? God the Father's. Then if Jesus Christ is God's *only* Son, how do we come to be God's children? By having been baptized into God's only Son, by having been made one with Christ. *My baptism wherein I was made a —? member of Christ.* "We are members of His—? body." A member of Christ, and so the child of—? God. "Ye are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ."—*Galat. iii.* "As many as received Him, to them gave He power to become the sons of God."—*St. John i.* And thus we have the right to cry Abba, Father, and to pray Our Father which art in heaven.

Ab means father;	*Ben* means son, so does *Bar;*	*Beth* means house;	JAH means the Lord the I AM;	*El* means God.

"Our Lord" means—? "Him that we belong to."
And that is—? Jesus Christ, our Lord.
And how do we belong to Him?
—in the Body
Of which he is the Head, of which His Spirit
Is Breath and Life and Soul.

And that body is—? His Church. "*The Church which is His body, the fulness of Him that filleth all in all.*"—Eph. i. "*For His body's sake, which is the Church.*"—Coloss. i.

Next follow four subdivisions of our faith or belief in the Son.

I believe in His { Incarnation; Passion; Resurrection and return to heaven; Second Advent when He will come back again to earth;

Rehearse the Articles of your Belief in our Lord's Incarnation.

who was { conceived by the Holy Ghost, born of the Virgin Mary.

Born when? As on Christmas Day. So Christmas Day is our Lord's—? birthday. How many years ago, in this year 1876? 1876 years ago, according to the common reckoning. Born where? at Bethlehem, the city of—? David. In the land of—? Judah. Bethlehem of Judæa. In the days of Herod the King. King of—?

of { Judæa, down in the South;
Galilee, up in the North;
Samaria, between in the middle;
Beyond Jordan, all along on the East;
Large territories beside.

In "Bethlehem" "Beth" means house, and the other part of the word means bread; so all together "Bethlehem" means "Bread-house." And our Lord, who was born there, was "*that*—? *Bread of Life.*"—St. John vi.

In what season of the Christian year do we commemorate our Lord's coming, birth, and manifestations? In Advent, Christmas-tide, and Epiphany.

Incarnation; Advent; Christmas-tide; Epiphany; The Word was made flesh and dwelt among us.

Epiphany;—Manifestations;—Appearing;—Shewing;—Seeing.

Hymns for our Lord's birthday,—

"O come, all ye faithful,
Joyful and triumphant;
O come ye, O come ye to Bethlehem," &c.—(*A.* & *M.* 42.)

"Hark! the herald angels sing
Glory to the new-born King," &c.—(*A.* & *M.* 43.)

"While shepherds watched their flocks by night," &c.
(*A.* & *M.* 44.)

"Whence those sounds symphonious,
Solemn, sweet, and rare," &c.—(*L. H. B.* 11.)

"Lift up your heads in joyful hope,
Salute the happy morn;" &c.—(*L. H. B.* 12.)

"Christians, awake," &c.—(*A.* & *M.* 47.)

for Advent,—

"Hosanna to the living Lord!
Hosanna to the INCARNATE WORD," &c.—(*L. H. B.* 9.)

"Hark the glad sound! the Saviour comes," &c.—(*A.* & *M.* 40.)

"That great day of wrath and terror," &c.—(*L. H. B.* 10.)

for Epiphany,—

"Brightest and best of the sons of the morning," &c.
(*L. H. B.* 13.)

"Earth has many a noble city;
Bethlehem, thou dost all excel:" &c.—(*A. & M.* 59.)

The Lord Jesus Christ, then, was born at Bethlehem Ephrata (which means Breadhouse Fruitful), in the land of Judah, six miles south of Jerusalem, on the way up to Hebron. But the Blessed Virgin Mary, His mother, lived not at Breadhouse Fruitful, but at—? Nazareth in Galilee, up in the north, in the land of Zebulon,—

In the land of old Zebulon,
True and trusty, bold and free.

And at Nazareth in Galilee lived also—? Joseph the carpenter, whom the Blessed Virgin Mary was—? engaged to be married to. But though he was a poor carpenter, he came of a very great and high family, for he was of the house and lineage of—? David.

David that was a young shepherd and kept his father's sheep;	David that slew with his sling and his stone the great giant Goliath of Gath;	David that played on his harp and sung, the sweet singer and psalmist of Israel;	David the son of Jesse, the man after God's own heart;	David whom Samuel anointed with oil to be judge, king, and captain of Israel.
King;—	Lord;—	Ruler;—	Judge;—	Captain.

And that was how it happened that the Lord Jesus, Him that we belong to, was born at Bethlehem, because there was a taxing, which means a registration or census-taking. St. Luke tells us:

"It came to pass, in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. And all went to be taxed, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."—*St. Luke* ii.

But at Nazareth it was that the Lord Jesus lived the quiet time of His life, until He was thirty years old, until He was baptized by John the Baptist in the river—? Jordan.

There's a little quiet valley,
'Mongst the hills of Galilee;
Twice seven miles off from Tiberias
And the Galilean sea;
Tow'rds the plain of Esdraelon,
In a line south-westerly;
In the land of old Zebulon,
True and trusty, bold and free.

And fifteen hills gently rounded
Bound the bounds by which 'tis bounded;
Climb up here their highest crest,
This tall summit on the west;
What a prospect large and wide
Greets our gaze on every side!
Tabor's rounded dome, and, Lo!
Far off Hermon's crown of snow,
Ar-Megiddo's battle plain,
Carmel's watchtower o'er the main,
Gilboa, Gilead, Endor, Nain;
Scarce our thoughts win back again
To the hidden vale below,
Where the many fig trees grow,
And the many gay flowers blow,
In the hidden vale below.

In that quiet little valley,
On its steep south-western slope,
Nestleth Nazareth "the Flowery,"
Where the childhood of our Hope,
And His boyhood, and His manhood,
Passed so peacefully away;
Thirty years of human living,—
Still preparing for the day
When the voice of the Forerunner,
Man of words and ways severe,
In the Wilderness of Judah,
"Turn, repent ye,"—they shall hear:
"Turn, repent ye, for the kingdom
"Of the heavens draweth near."

Then the thirty years are over,
  Then the peaceful time is past,
Then He quits the quiet valley,
  Then His woes are coming fast;
    Three long hard years,
    With toil and tears,
  With human sighs and suffering,
  With weariness and wayfaring,
    And the Cross at last.

There's a little quiet valley,
  'Mongst the hills of Galilee,
Twice seven miles off from Tiberias
  And the Galilean sea;
Tow'rds the plain of Esdraelon
  In a line south-westerly;
In the land of old Zebulon,
  True and trusty, bold and free.

Incarnation; Advent; Christmas-tide; Epiphany; The Word was made flesh and dwelt among us.

Suffered under Pontius Pilate,
Was { CRUCIFIED, / *dead, and* / *buried,*
He descended into hell.

Hell means there *the unseen world of the dead.*

Passion; Suffering; Lent; Holy Week; Good Friday.

As in Lent was His bitter passion,
  On Good Friday He died on the tree;
And the first day of Lent, Ash Wednesday,
  For our sins bids us mourners to be,
Bids us mourners to be for our sins, for which He,
God's own Son, on Good Friday, thus died on the tree.

"On my heart each stripe be written
Wherewith Thou for me wert smitten,
Each deep wound, that I may be
Wholly crucified with Thee,
  And loving Thee alway."

From St. Bernard. Translated by Thomas Whytehead.

He suffered in His agony at Gethsemane;	He suffered when His own disciple, Judas, betrayed Him;	He suffered when His own disciple, Simon Peter, denied Him;	He suffered when all His other disciples forsook Him;	He suffered when His own people and nation preferred Barabbas before Him.
He suffered when they did spit upon Him and buffet Him;	He suffered when they scourged Him and crowned Him with thorns;	He suffered when they laid the cross that was too heavy upon Him;	He suffered when with the nails they nailed His hands and feet unto it;	He suffered when He hung upon it until He died upon it.

But, most of all, He suffered under the sin-burden of our sins. He suffered when He said those sad words out of the 22nd Psalm,—"*My God, My God, why hast Thou forsaken Me?*"

"He is despised and rejected of men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all."—*Isaiah* liii.

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to His Blood.

See, from His Head, His Hands, His Feet,
Sorrow and love flow mingling down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

We commemorate our Lord's Passion { in the Season, Lent. / in the week, { Holy week, or Passion Week. / on the day, Good Friday.

Passion;— Suffering;— Lent;— Holy Week;— Good Friday.

Our Lord was crucified when He was about—? three and thirty years old, some 1850 years ago, at Jerusalem, on the Rock Calvary, outside the gate, at the time of the great feast of the Jewish Passover. "*When the even was come there came a rich man of Arimathæa, named Joseph, who himself also was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it up in a clean linen cloth, and he laid it in his own new tomb which he had hewn out of the rock; and he rolled a great stone to the door of the sepulchre, and departed.*"—St. Matt. xxvii.

"If any man will come after Me, let him deny himself, and take up his *cross*, and follow Me."—*St. Matt.* xvi.

"Let this mind be in you which was also in Christ Jesus: who, being in the form of God, . . . humbled Himself, and became obedient unto death, even the death of the *cross*."—*Phil.* ii.

"This is My commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—*St. John* xv.

The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

The third day, counting Good Friday the—? first day, brings us to the first day of the week, that is the Sunday, which from our Lord, because He rose again on it, we call the Lord's day.

"Jesus lives! no longer now
Can thy terrors, death, appal us;
Jesus lives! by this we know
Thou, O grave, canst not enthral us,
HalleluJAH!"
(*A. & M.* 117.)

"Jesus Christ is risen to-day, HalleluJAH," &c.—(*A. & M.* 107.)

I. *He was glorified*, when He rose again from the dead on Easter Day.

II. *He was glorified*, when He ascended into heaven on Holy Thursday.

III. *He was glorified* when He sent the Holy Ghost His One Spirit to be the soul of the Holy Church His One Body on Whitsun Day.

IV. *He* is *glorified*, in the Communion of Saints, His holy ones, together and together with Him, all the days of time.

V. *He* will be *glorified*, by their life everlasting, together and together with Him, all the days of eternity.

"Hail the day that sees Him rise HalleluJAH!
To His throne above the skies; HalleluJAH!
Christ, the Lamb for sinners given, HalleluJAH!
Enters now the highest heaven. HalleluJAH!" &c.
(*A. & M.* 121.)

"In the end of the Sabbath as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen even as He said. Come, see the place where the Lord lay."—*St. Matt.* xxviii.

(Read Acts i. 1-11, and ii. 1-11.)

I. Christmas-day.
II. Good Friday;
III. Easter-day;
IV. Holy Thursday;
V. Whitsun-day.

1. On Christmas-day our Lord was born;
2. On Good Friday our Lord died;
3. On Easter-day our Lord rose again from the dead;
4. On Holy Thursday our Lord ascended into heaven;
5. On Whitsun-day our Lord sent down the Holy Ghost His One Spirit to be the soul of the Holy Church His One Body.

So Christmas-day was His birth-day;
Good Friday was His death-day;
Easter-day was His Resurrection-day;
Holy Thursday was His Ascension-day;
Whitsun-day was His Church's birthday.

From thence He shall come to judge the quick and the dead.

Second Advent;—Coming again;—Day of judgment;—Last day;—Doomsday.

"That great day of wrath and terror,
That last day of woe and doom,
Like a thief that comes at midnight,
On the sons of men shall come;
When the pride and pomp of ages
All shall utterly have passed,
And they stand in anguish, owning
That the end is here at last," &c.
(*L. H. B.* 10.)

"*The quick and the dead,*" that means—? the living and the dead. For "*quick*" means—? living. "I have cut my finger-nail into the *quick*," means I have cut down into the *living* flesh. Instead of "They swallowed us up *alive* when they were so wrathfully displeased at us" (Ps. cxiv.), we find "They had swallowed us up *quick*." Korah, Dathan, and Abiram, when the earth swallowed them up alive, "went down *quick* into hell." Instead of "Stung into the living part," we find "stung to the *quick*." So a *living* plant set to grow is called a *quick*set. A "quickening spirit" means a life-giving spirit. "The heart is the first part that *quickens* and the last that dies."

I believe in the Holy Ghost.

Ghost;	Spirit;	Breath;	Life;	Quickening.
Holy Ghost;	the Holy Spirit;	the Inspiring Breath;	the Giver of Life;	the Quickener.
Fellowship;	Communion;	Partnership;	Participation;	Pulling together.

"The Lord God formed man of the dust of the ground, and *breathed* into his nostrils the *breath* of *life*, and man became a *living soul*."—Gen. ii.

"All the while my *breath* is in me and the *spirit* of God is in my nostrils."—Job xxvii.

"The *Spirit* of God hath made me, and the *breath* of the Almighty hath given me *life*."—Job xxxiii.

"He *breathed* on them and said Receive ye the *Holy Ghost*:"—St. John xx.

"Come, Holy Ghost, our souls inspire
And lighten with celestial fire;
Thou the anointing Spirit art
Who dost Thy sevenfold gifts impart."

Sevenfold; namely, those of—?

1 and 2. Wisdom, and understanding;
3 and 4. Counsel, and ghostly strength;
5 and 6. Knowledge, and true godliness;
7. Holy fear.

Wisdom, which makes us wise in choosing where it is we should want to go to;

Understanding, which makes us understand what the way is by which we should go to it;

Counsel, by which we resolve upon good resolutions;

Ghostly strength, by which we bring our good resolutions to good effect;

Knowledge, by which we know truly what God's will is, and rule of duty, for us.

True Godliness, by which when we know it truly, we perform it faithfully.

Holy fear, which fills us full of reverence for God's presence with us at all times, and at all times makes us ready to say and pray, *Hallowed be Thy Name.*

"Who spake by the prophets."—"No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—*II. Pet.* ii.

Prophet;— Mouthpiece;— Spokesman;— Interpreter;— Preacher.

"Also the Holy Ghost, the Comforter."
"He shall guide you into all truth."
—our Lord who leads us
By that encouraging and guiding Spirit
In the Church Militant's good fight of faith,
To victory over Satan, sin, and self.

The Holy Catholic Church,—which is Christ's One Body, even as the Holy Ghost is Christ's One Spirit.

Catholic; Universal; Meant for all; Comprehensive; not Exclusive.

"As we have many members in *one* body, and all members have not the same office; so *we being many are one body in Christ*, and every one members one of another."—*Rom.* xii.

"As the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For *by one Spirit are we all baptized into one Body*, and have all been made to drink into one Spirit. For the Body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body; and the eye cannot say to the hand, I have no need of thee: nor, again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour,—and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked,—that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honoured, all the members rejoice with it. Now *ye are the Body of Christ, and members in particular.*"—I. Cor. xii.

"The God of our Lord Jesus Christ . . . hath put all things under His feet, and gave Him to be Head over all things to *the Church, which is His Body*, the fulness of Him that filleth all in all."—*Ephes.* i.

"Almighty and everlasting God, by whose Spirit the whole *body of the Church* is governed and sanctified," &c.—*Collect for Good Friday.*

"I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that thing which by nature he cannot have; that he

may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same."—*Baptismal Service.*

"Seeing now, dearly beloved brethren, that this child is regenerated and grafted into the *body of Christ's Church.*"—*Baptismal Service.*

"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to *incorporate* him into Thy Holy Church."—*Ibid.*

"We are *very members incorporate in the mystical body of Thy Son*, which is the blessed company of all faithful people."—*Communion Service.*

"O, Almighty God, who hast knit together Thine elect in one communion and fellowship, in *the mystical body of Thy Son Jesus Christ* our Lord," &c.—*Collect for All Saints Day.*

"My baptism wherein I was made—! a *member* of Christ."

Lively members;	Living limbs;	Vital portions;	Grafted into, and incorporate in, the One Body;	Quickened, animated, and enlivened by the One Spirit.

"Endeavouring to keep the *unity* of the Spirit in the bond of peace. There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all and through all, and in you all."—*Ephes.* iv.

The Communion of Saints.—

Fellowship;	Communion;	Partnership;	Participation;	Pulling together.
Saints;	Sacred;	Sanctified;	Hallowed;	Kept holy.

"The grace of our Lord Jesus Christ, and the love of God, and the *fellowship of the Holy Ghost*, be with us all evermore."

"The *communion of the Holy Ghost.*"—II. Cor. xiii.

"God is faithful, by whom ye were called into the *fellowship of His Son*, Jesus Christ our Lord."—*I. Cor.* i.

" That ye may have *fellowship* with us, and truly our *fellowship* is with the Father, and with His Son Jesus Christ."—*1. John* i.

" They continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers."—*Acts* ii.

" God is faithful, by whom ye were called into the *fellowship* of His Son Jesus Christ."—*1 Cor.* i.

" The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread." —*1. Cor.* x.

" That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—*1. Cor.* xii.

" If there be therefore any consolation in Christ, if any comfort of love, if any *fellowship* of the Spirit, if any bowels and mercies;—fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."— *Phil.* ii.

> " O King of Salem, Prince of peace,
> Bid strife among Thy subjects cease;
> *One* is our faith, and *one* our Lord,
> *One* body, Spirit, hope, reward:
>
> *One* God and Father of us all,
> On whom Thy Church and people call;
> O! may we *one* communion be,—
> *One* with each other, *one* in Thee."—*L. H. B.* 28.

" Holy Father keep through Thine own Name those whom Thou hast given me, that they may be *one*, as we are. . . . . That they all may be *one*, as Thou, Father, art in Me, and I in Thee, that they also be one in Us; that the world may believe that Thou has sent Me. And the glory which Thou gavest Me I have given them; that they all may be *one*, even as We are

one: I in them, and Thou in Me, that they may be made perfect in *one*, and the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. . . . . When Jesus had spoken these words, He went forth with His disciples over the brook Kedron, where was a garden."—*St. John* xvii.

The Forgiveness of Sins.

Forgiveness;	Remission;	Pardon;	Loosing;	Absolution.
Sins;	Transgressions;	Trespasses;	Offences;	Wrong-doing.

"Though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us."

"I acknowledge one *Baptism* for the remission of sins."

"Arise and be *baptized*, and wash away thy sins."—*Acts* xxii. 1.

"Repent and be *baptized*, every one of you, in the Name of Jesus Christ, for the remission of sins."—*Acts* x.

"Through His Name whosoever believeth in Him shall receive remission of sins."—*Acts* x.

"He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins."—*St. Matt.* xxvi. 1.

"Forgive and ye shall be forgiven."—*St. Luke* vi.

"Forgive us our trespasses, as we forgive them that trespass against us."

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children, and walk in love."—*Ephes.* iv.

Before forgiveness can be granted, it is necessary,—

1. To have done something wrong; for as there can be no eating without something to eat, so there can be no forgiving without something to be forgiven.

2. To admit and confess one's wrongdoing; for as I cannot give to one who will not receive, so neither can I forgive one who will not receive forgiveness. And, of course, no one will receive forgiveness who does not admit that he has done anything wrong.

3. To repent of and renounce one's wrongdoing.

4. To ask and supplicate for forgiveness.

Wrongdoing;—Confession;—Renunciation;—Supplication;—Pardon.

For us members of Christ, brought into the fellowship of the One Body and the One Spirit, there are two forgivenesses,—

1. God's forgiveness of our wrongdoings.

2. Our forgiveness of our brethren's wrongdoings.

"Forgive us our trespasses, as we forgive them that trespass against us."

"If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses."—*St. Matt.* vi.

"When ye stand praying, forgive if ye have aught against any."—*St. Mark* xi.

Read St. Matt. xviii. 21-35. How many times a day did our Lord tell Peter to forgive a repenting brother?

The Resurrection of the body;—the Resurrection of the flesh.

"Why should it be thought a thing incredible with you that God should raise the dead?"—*Acts* xxvi.

"My bones are not hid from Thee, though I be made secretly, and fashioned beneath in the earth. Thine eyes did see my substance, yet being imperfect, and in Thy book were all my members written, which day by day were fashioned, when as yet there was none of them."—*Psalm* cxxxix.

"He knoweth whereof we are made, He remembereth we are but dust."—*Psalm* ciii.

"These ashes too, this little dust
Our Father's care shall keep,
Till the last angel rise, and break
The long and weary sleep."

"Though after my skin worms destroy this body, yet in my flesh shall I see God."—*Job* xix.

"The very hairs of your head are all numbered."—*St. Matt.* x.

"I am the resurrection and the life saith the Lord."—*St. John* xi.

" Lord, Thou hast been our refuge from one generation to another."—*Psalm* xc.—(a psalm of Moses, the man of God.)

Read Ezekiel xxxvii. 1, 10.—I. Kings xvii.—II. Kings iv. 8, 37.—II. Kings xiii. 20, 21.—St. Mark v. 22, 43.—St. Luke vii. 11-17.—St. John xi. 1-44. Also I. Corinth. xv. 20-58.

" ' I dreamt that we were in the grave,' said Albinet, roused by his sister from sobbing sleep; 'and I began to cry: but, behold, it was only a passage, and there was light at the other end.' "

The life everlasting,—the life of the world to come.

Read Revelation xxi. and xxii.

" ' Heaven must be very full of flowers,' cried Albinet, ' if new ones come and yet the old ones never go away.' "

HOLY, HOLY, HOLY! LORD GOD ALMIGHTY.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

" Holy, Holy, Holy, LORD GOD ALMIGHTY!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, Holy, Holy! merciful and mighty,
God in three Persons, blessed TRINITY."

I BELIEVE IN GOD.

THIRD DIVISION.

Our Works,—*What, when we are in Christ's Body, we have to do.*

Creed;	Faith;	Believing;	Trusting,	and Confiding.
Command-ments;	Works;	Obedience,	and Duty;	Law, Life, Love.

"I will show thee my *faith* by my *works*."—St. James ii.
"*Faith* which *worketh* by *love*."—Galat. v.
"*Love* is the fulfilling of the *law*."
"Thy *law* do I *love*."—Psalm cxix. 113.
"The *law* of Thy mouth is dearer unto me than thousands of gold and silver."—*Psalm* cxix. 73.
"I *love* Thy *commandments* above gold and precious stone."—*Psalm* cxix. 127.
"This is the *love* of God, that we keep His *commandments*."—I. St. John v.
"This is His *commandment*, that we believe in the name of His Son Jesus Christ, and *love* one another as He gave us *commandment*."
"I know that His *commandment* is *life* everlasting."
"If thou wilt enter into *life*, keep the *commandments*."—St. Matt. xix.

Commandments;—Works;—Obedience,—and Duty;—LAW, LIFE, LOVE.

"Whatsoever is not of *faith* is sin."—*Rom.* xiv.
"Sin is the transgression of the *law*."—I. St. John iii.

Our faith is summed up in the—? Creed. And our works in the—? Commandments. The number of which is—? Ten. Give a short exposition of them.

Answer.—I. Worship God.
II. Worship no idol in the place of God.
III. Reverence God's presence.
IV. Observe God's ordinances.
V. Honour God's representatives.
VI. Harm no one's person.
VII. Invade no one's purity.
VIII. Take no one's property.
IX. Always tell the truth about people if you tell anything.
X. Never be vexed at any one else having got more or better than what you have got yourself.

Worship;	Devotion;	Setting one's heart upon it;	Putting it first;	Thinking of it most.
God;	Truth;	Reality;	Him that IS;	God that will hold us up.

Idol;	Lying vanity;	Vain show;	That that only looks and seems as if it were;	Satan that will let us slip down.

An idol is,—

Any person;	or any thing;	or any thought or fancy either,	of our own making or of any one else's making,	which we put in the first place instead of God.

Such, for instance, as,—

More money;	Higher wages;	Better income;	Larger profits;	Greater property.
Fine house;	Fine clothes;	Fine furniture;	Fine fashions;	Fine fortune.
Honours;	Praise:	Admiration;	Compliments;	Applause.
Show;	Position;	Popularity;	Getting a name;	Making a figure.
Lusts;	Longings;	Likings;	Desires;	Inclinations.
Eating too much;	Drinking too much;	Sleeping too much;	Idleness;	Impurity.
Ease;	Convenience	Comfort;	Rest;	Peace and quietness.

But of all idols the great idol is the idol of one's own self; and we make idols of our own selves when we please ourselves instead of pleasing God, when instead of God's will we have our own way.

"He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me."—*St. Matt.* xi.

Do you keep these First and Second Commandments? Do you worship God? Here in Church? At home, by your bedsides, in the morning when you rise, in the evening when you go to rest, in the day and all the day through by your words and deeds, by the way in which you speak and act, and behave yourselves? Are your lives in church and out of church, when you talk and when you are silent, when you work and when you are at play,—are they the lives of those who are worshipping God?

III. *Thou shalt not take the Name of the Lord thy God in vain. Reverence God's presence.*

Name; *Hallowed be Thy Name.*	Manifestation;	Presence;	Where God IS;	Where we find the I AM.

The Commandment suggests two questions,—

1. What is meant by God's Name?
2. What is meant by taking it in vain?

A thing is in vain when it will not serve its proper purpose, when it will not do what it was intended for. The first and most important question about everything is, *What is this* for? *what is its purpose, object, use? what is the end which it is meant to serve to?*

What for?	What purpose;	Object;	Use;	or End?
A knife, for cutting;	a needle, for sewing;	a pen, for writing;	a soldier, for fighting;	a tongue, for speaking the truth with, the thing as it really IS.
Useless;	unprofitable;	to no purpose;	objectless;	in vain.
A knife is in vain when it won't cut;	a needle is in vain when it won't sew;	a pen is in vain when it won't write;	a soldier is in vain when he won't fight;	a tongue is in vain when it won't speak the truth, the thing as it really IS.

A vain tongue is a lying, leasing, false, deceitful tongue, a tongue such that there's no safe trusting to it.

Vain; lying; leasing; false; no trusting it.

"O ye sons of men, how long will ye blaspheme mine honour and have such pleasure in *vanity*, and seek after *leasing*."—Ps. iv.

"Thou hatest all them that work *vanity*,—Thou shalt destroy them that speak *leasing*."—Ps. v.

"Help me, Lord, for there is not one godly man left, for the *faithful* are minished from among the children of men. They talk of *vanity* everyone with his neighbour, they do but *flatter* with their lips and *dissemble* in their *double* heart. The Lord shall root out all *deceitful* lips."—Ps. xii.

which Keble translates,—

"Lord save me, for the good man fails,
The *true* are minish'd from mankind,
Their talk is all *deceitful* tales,
A smooth *false* lip, a *double* mind."

"Who shall ascend into the hill of the Lord, or who shall rise up in His holy place? Even he that hath clean hands and a pure heart, and that hath not lift up his mind unto *vanity*, nor sworn to *deceive* his neighbour."—*Ps.* xxiv.

"The soul *not lifted up in lies*,
The tongue *unsworn in guile*."—Keble.

Thou shalt not take the Name of the Lord thy God in vain means first and especially, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." (*St. Matt.* v. 33.) "Thou shalt not take up the Name of the Lord thy God for perjury."—(*J. W. Donaldson.*) Reverence God's presence, reverence it especially by speaking the truth in it, the thing as it really IS. JAH the I AM. In the Presence of Him that IS, say the thing as it IS. "Tell me nothing but that which is true, in the Name of the Lord."—I. *Kings* xxii.

Name; Manifestation; Presence; Where God IS; Where we find the I AM.

Thou shalt not take the NAME of the Lord thy God in vain.
Hallowed be Thy NAME.
Reverence God's PRESENCE.

Even in these days, when we begin to think about it, our names seem somehow to have something mysterious in them. The boy, in the story, who went to school, and his schoolfellows found that he had no second name, no surname, but only a first or christian name,—his fellows felt oddly towards him, as though he were of a different nature, somehow, from their own. How much more would they have felt so, if they had found that he had no name at all, not even a first name! Would they not have felt much as people, in the other tale, did to the man who had no shadow?

In those old days of the ancient Hebrew Scriptures, we find the name, in particular the great Name of God, dealt with in a way strange and mysterious to us. God's Name inquired for by Moses so anxiously, is announced in God's reply to be I AM. Jacob, left alone, wrestles till daybreak with a divine Presence, and prevailing, asks and says, "Tell me I pray Thee Thy name?" The answer is, "Wherefore is it that thou dost ask after my Name?"—*Genesis* xxxii. "Manoah said unto the angel of the Lord, What is thy name? And the angel of the Lord said unto him, Why askest thou after my name, seeing it is secret?"—*Judges* xiii. "That thou mayest fear this glorious and fearful Name, THE LORD THY GOD."—*Deut.* xxviii. "Behold the Name of the Lord cometh from far, burning with his anger."—*Isai.* xxx.

In *Revelation* xix.—"I saw heaven opened, and beheld a white horse, and he that sat upon him was called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and he had a *name* written, that no man knew but He himself."

And are not we all baptized "*into the Name* of the Father and of the Son and of the Holy Ghost?"—"His *Name* shall be in their foreheads."

"Unto the place which the Lord your God shall choose out of all your tribes *to put His Name there*," &c. How remarkable an expression is this "*to put His Name in a place.*"

"When ye go over Jordan, and dwell in the land, ... then there shall be a place which the Lord your God shall choose *to cause His Name to dwell there.*"—Deut. xii.

See also II. *Chron.* vi. 19, 20, and xx.—"We stand before this house and in Thy *presence*, for *Thy Name is in this house.*"

Name;	Manifestation;	Presence;	Where God IS;	Where we find the I AM.

Hallowed be Thy *Name.*
Reverence God's *Presence.*

God's naming Himself the I AM is His *manifesting* Himself, *presenting* Himself, as Him to whom alone being, existence belongs and is His own. He alone can say, absolutely, I AM. All else must say,

I am { by God's will. / while God wills. / as God wills.

Again *the place where God's Name is*, is the place where God especially manifests or presents Himself, as, for instance, in the "Three Temples," which are,

1. the ancient Jewish Temple.
2. the temple of Christ's natural Body.
3. the temple of Christ's Body mystical, which is Christ collective, the Holy Catholic Church,—"*the Church which is His Body.*"

Name;— Manifestation;— *Presence;*—

When you name any man's name the very sound of it makes in a manner the man himself seem to be *present.* Naming the name *presents* the man. With the father of a son cast off from his affection, the naming of that son's name is a thing forbidden. To the widow the thought of whose dead husband is to her a religion,

the public presenting of him, by his name named, is often more than she can bear. The very naming of the name of their dead captain brings his presence, as it were, among the soldiers whom he led to victory.

"We stand before this house and in *Thy presence*, for *Thy Name is in this house.*"—II. Chron. xx.

"The Lord is in His *holy* temple, let all the world keep silence before Him."—*Hab.* ii.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . . . the temple of God is *holy*, which temple *ye* are."—I. *Cor.* iii.

"Ye are built npon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a *holy* temple in the Lord: in whom *ye* also are builded together for a habitation of God, through the Spirit."—*Ephes.* ii.

This temple is the temple of Christ's Body mystical, in which body we are all of us baptized members. And this temple of Christ's body has God's Name and Presence always. Let us hallow God's Name by telling the truth in it. Let us reverence this the habitation of the I AM, by saying in it the thing that IS. Let us not trifle with God's Presence but be true in it.

Be true
Right through;
True in work; True in word; True in will; True and trusty; Tender and true.

Trifle not with God's Presence with you, but be true in it.

Holy Fear, which fills us full of reverence for God's presence with us at all times, and at all times makes us ready to say and pray *Hallowed be Thy* NAME. "How many times shall I adjure thee that thou tell me nothing but that which is true in the Name of the Lord."—I. *Kings* xxii. "This glorious and fearful Name, THE LORD THY GOD."—*Deut.* xxviii.

IV. *Observe God's ordinances*;—such as,
the Sabbath-day, now *Sunday* or the Lord's day.
Holy Baptism, the sacrament of spiritual birth.
Holy Communion, the sacrament of spiritual growth.
Holy Matrimony "signifying unto us the mystical union that is betwixt Christ and His Church."
Confirmation and every ordinance of Christ's Church, for we are bidden to "hear the Church."
Every ordinance of the State, for—"Submit yourselves to every ordinance of man for the Lord's sake."—I. *Peter* ii.

Yet with regard to all ordinances we must bear in mind what our Lord Himself said with regard to the one named first of them,—"The Sabbath was made for man, and not man for the Sabbath."—*St. Mark* ii.

V. *Honour God's representatives*;—such as,

the father in the family;	the householder in his household;	the bishop among his clergy;	the parson in his parish;	the schoolmaster in his school.
the officer among his men;	the master among his apprentices;	the magistrate in his court;	the captain on board his ship;	the law of the land in the land which it is the law of.

Honour all of them so far as they *are* God's representatives, within the limits, that is, to which their several authorities or jurisdictions extend.

VI. "Whosoever hateth his brother is a murderer."—I. *St. John* iii.

"Whosoever is angry with his brother without a cause shall be in danger of the judgment."—*St. Matt.* v.

Boys and girls do not often commit murder, yet they may be on the way which leads to it. Every murderer was once a little child with no more thought of committing murder than a lamb has.

"From envy, hatred, and malice, and all uncharitableness, *Good Lord deliver us.*"

VII. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."—*St. Matt.* v.

"Eyes full of adultery and that cannot cease from sin."—II. *Peter* ii.

"My baptism wherein I was made a member of Christ?" "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them members of a harlot? God forbid!"—I. *Cor.* vi.

"Fornication and all uncleanness,—let it not be once named among you, as becometh saints;" "Neither filthiness nor foolish talking nor jesting, which are not convenient."—*Ephes.* v. (Where "convenient" means *proper, suitable, becoming.*)

"The body is not for fornication but for the Lord."—I. *Cor.* vi.

"Present your bodies a living sacrifice, holy, acceptable unto God."—*Rom.* xii.

VIII. *Stealing* is taking what belongs to—? some one else, and using it for ourselves, or keeping it for ourselves; and any one who steals—man or woman, boy or girl—is called—? a thief.

A man breaking into a house, and taking coin which does not belong to him, is stealing—? money.

A boy breaking into a garden, and taking apples which do not belong to him, is stealing—? fruit.

A hired servant, using for his own pleasure hours which he has sold to his master, and which therefore do not belong to him, is stealing—? time.

Just as the master who paid his servant ten shillings less than he had bargained for, would be stealing—? wages.

"Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour."—*Rom.* xiii.

"Absalom stole the *hearts* of the men of Israel."—II. *Sam.* xv.

IX. Don't talk against your neighbour at all unless it be really your duty to do so; and hardly believe it your duty if you find that you are taking pleasure in it. "Charity *covereth* the multitude of sins" which one's neighbour may have been guilty of; *covers* them, does not gad about eager to disclose them. And charity, remember, is the bond of perfectness. Those who delight in talking against people are liable to tell lies about them, and are getting themselves fit for the companionship of the devil. The Ninth Commandment is often badly broken, I fear, at tea-parties.

"The tongue is an unruly evil full of deadly poison."—*St. James* iii.

X. "Keep thy heart with all diligence, for out of it are the issues of life."—*Prov.* iv.

Creed; Faith; Believing; Trusting, and Confiding.
Commandments; Works; Obedience, and Duty; Law, Life, LOVE.

"He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment,

it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."—*Rom.* xiii.

LIVING FAITH MAKES LOVING WORKS.

This Third Division may properly conclude with an account of

THE CHRISTIAN YEAR.

"*The Dreamland folk count seasons four,*
All woven into one!
'Tis Advent, Lent, or Easter-tide,
Or Trinity begun."
Coxe's "Christian Ballads."

As God's ancient people had a Church Year, so have God's people now:—a year which (it has been well said) follows not the sun in the heavens but the Sun of Righteousness.

This year (like the natural year) has *four* chief seasons, ADVENT, LENT, EASTER-TIDE, TRINITY.

The first three belong especially to *Faith* (the Creed, what the Member of Christ believes in), the fourth to the *Obedience which comes of Faith* (the Commandments, what the Member of Christ has to do;) namely—

Advent (with Christmas-day and Epiphany—Christ's coming, birth, manifestations) to the INCARNATION;

Lent (Good Friday, Christ's death, our death therein and reconciliation thereby; Ash Wednesday, shame and sorrow for our sins which made Him die) to the PASSION;

Easter-tide (with Ascension-day and Whitsuntide, our new life unto God in our risen and living Saviour) to the RESURRECTION;

After Trinity to that OBEDIENCE OF FAITH, which is in us the fruit of the Incarnation, Passion, and Resurrection.

In other words, the first three set forth the atonement itself, and the fourth its blessed fruits in what, by reason of it, we can do. The first three declare God's work for us and in us, the last our work for and unto God.

God's great Year of the World hath four seasons,
And they follow the course of the sun;
Spring, Summer, and Autumn, and Winter—
And those world seasons four, they make one,
One great year of four seasons still rolling away,
And still back rolling round again, ever and aye.

God's good Year of Christ's Church hath four seasons,
And they follow the course of *her* Sun;
Advent, Lent, and Easter, and Trinity,—
And those Church seasons four, too, make one,
One good year of four seasons still rolling away,
And still back rolling round again, ever and aye.

'Twas in Advent—His meek INCARNATION,
He was born as on Christmas-day;
His Epiphany—manifestation,
Was for us that had been far away;—
For us Gentiles far off (doth *Epiphany* mean)
God the Son was made *manifest*, shewn forth, seen.

As in Lent was His bitter PASSION,
On Good Friday He died on the Tree;
And the first day of Lent, Ash Wednesday,
For our sins bids us mourners to be,
Bids us mourners to be for our sins, for which He,
God's own Son, on Good Friday, thus died on the Tree.

'Tis at Easter, His glad RESURRECTION
Of all morns makes the joyfullest morn;
Holy Thursday, His day of Ascension,
And His Church was on Whitsun-day born;
Upon Whitsun-day, Fiftieth-day, Pentecost;
And the breath of its life is the Holy Ghost.

Thus those three are of faith in the Saviour,
As that faith is summed up in the Creed;
Then the fourth season's of the behaviour
To which faith in the Saviour will lead,
The behaviour of living faith working by love,
Love to brethren on earth and to God that's above.

God's great Year of the World hath four seasons,
And they follow the course of the sun,
Spring, Summer, and Autumn, and Winter,—
And those world seasons four, they make one.
One great year of four seasons still rolling away,
And still back rolling round again, ever and aye.

God's good Year of Christ's Church hath four seasons,
And they follow the course of *her* Sun,—
Advent, Lent, and Easter, and Trinity,—
And those Church seasons four, too, make one,
One good year of four seasons, still rolling away,
And still back rolling round again, ever and aye.

THE CHURCH CALENDAR.

THE INCARNATION.

First Sunday in Advent.
Second Sunday in Advent.
Third Sunday in Advent.
Fourth Sunday in Advent.
Christmas-day.
Sunday after Christmas-day.
Circumcision.
Second Sunday after Christmas.
Epiphany.
First Sunday after Epiphany.
Second Sunday after Epiphany.
Third Sunday after Epiphany.
Fourth Sunday after Epiphany.
Fifth Sunday after Epiphany.
Sixth Sunday after Epiphany.

THE PASSION.

Septuagesima.
Sexagesima.
Quinquagesima.
Ash Wednesday.
First Sunday in Lent.
Second Sunday in Lent.
Third Sunday in Lent.
Fourth Sunday in Lent.
Fifth Sunday in Lent.
Sixth Sunday in Lent.
Monday before Easter.
Tuesday before Easter.
Wednesday before Easter.
Thursday before Easter.
Good Friday.
Easter Even.

THE RESURRECTION, &c.

Easter-Day.
First after Easter.
Second after Easter.
Third after Easter.
Fourth after Easter.
Fifth after Easter.
Ascension-Day.
Sunday after Ascension-Day.
Whitsun-Day.

TRINITY SUNDAY.

SUNDAYS AFTER TRINITY.

The First.
Second.
Third.
Fourth.
Fifth.
Sixth.
Seventh.
Eighth.
Ninth.
Tenth.
Eleventh.
Twelfth.
Thirteenth.
Fourteenth.
Fifteenth.
Sixteenth.
Seventeenth.
Eighteenth.
Nineteenth.
Twentieth.
Twenty-first.
Twenty-second.
Twenty-third,
Twenty-fourth.
Twenty-fifth.
Twenty-sixth.
Twenty-seventh, or the Sunday next before Advent.

Easter-Day is the first Sunday after the full moon upon, or next after, the Twenty-first day of March.

Quinquagesima / *Whitsun-Day* } *is 50 days* { *before* / *after* } *Easter.*

Advent Sunday is the nearest Sunday to St. Andrew's-Day, whether before or after.

St. Andrew's-Day is the 30th November.

All Saints'-Day is the 1st November.

FOURTH DIVISION.

Our Prayers,—*which, in and through Christ, we ask by.*

If we are not able to do a thing of ourselves, we are in want of—? help to do it. If of ourselves we cannot walk in the commandments of God and serve Him, we want His special—? grace. And what we want we have to—ask for? And asking of God is what we call—? Prayer.

Grace,	and favour;	Help,	and Bounty;	God's good and gracious gifts unto us given freely.
Wanting;	Asking;	Begging;	Praying;	Petitioning;

We go to our fathers and mothers and ask them to give us what we want, and when they have given it us, we *use* it. They give us

Bread and we use it by eating it;	Milk and we use it by drinking it;	Clothing and we use it by wearing it;	Teaching and we use it by learning by it;	Money and we use it by buying things with it.

So also God, the good and great Father, gives His good gifts. We good and grateful children, make our good use of them.

It is written, *One of His disciples said unto Him, Lord teach us to pray.* And He said unto him, *When ye pray, say—*

Our FATHER which art in heaven
- Hallowed by Thy Name,
- Thy kingdom come,
- Thy will be done, } in earth as it is in heaven:
- Give us this day our daily bread; and
- Forgive us our trespasses as we forgive them that trespass against us; and
- Lead us not into temptation; but
- Deliver us from evil;

For thine is { the kingdom, and / the power, and / the glory } for ever and ever.

AMEN. *St. Matt.* vi.—*St. Luke* xi.

"*Our* Father, not *My* Father." But if we can all of us say, "*Our* Father," all together, that shows that we must all of us be brothers and sisters. *Our Father which art in heaven* means *Our brethren which are on earth.* The Minister at church calls us all, *Dearly beloved brethren.*

Saints;	Sacred;	Sanctified;	Hallowed;	Kept holy.
Name;	Manifestation;	Presence;	Where GOD IS;	Where we find the I AM.

God's Kingdom is where all are willing and obedient and eat the good of the land; where there is no refusing and no rebelling, no murmuring and no complaining, no envying and no encroaching, no greed and no grudging—but *reasonings are cast down and every high thing that exalteth itself, and every thought is brought into captivity to the obedience of Christ.* It is in God's rule and reign in His living Church and over every living member of it. And that kingdom of His will be come completely, "in earth as it is in heaven," when every living member does His will, and does it perfectly and does it joyfully.

See how these first three petitions of the "prayer which Christ Himself hath taught us" have respect to God and not to ourselves, except indeed as to our bearing ourselves towards God becomingly;—

God's Name,	that we may worship Him,
God's Kingdom,	serve Him, and
God's Will,	obey Him,—
	as we ought to do.

Yet note also that God's Name is Our Father's Name, and God's kingdom is our Father's kingdom, and God's will is Our Father's will. Again, it is that we may worship our Father, serve our Father, and obey our Father, as good children should.

"Of the first three petitions the key-note is 'Thy;' of the following four the key-note is 'Our.' God stands first; Us and *Our*selves next; Me and *My*self nowhere."

"Our daily bread" means—? all things that be needful for our souls and bodies. Most especially then, surely, does it mean that "bread which we break," of which St. Paul asks "Is it not the communion of the body of Christ?" *I am that bread of life,* said our Lord. Was He not born at Bethlehem-Ephratah, which means Breadhouse Fruitful?

What is properly meant by "daily" is a question of great difficulty. Perhaps it is, *Give us such things as be needful for the day before us.*

Forgiveness;	Remission;	Pardon;	Loosing;	Absolution.
Sins;	Transgressions;	Trespasses;	Offences;	Wrong-doing.
Wrong-doing;	Confession;	Renunciation;	Supplication;	Pardon.

You cannot really wish to have your coat mended until you know or believe that your coat has—? holes in it. And you cannot well know this with certainty until you have held up your coat to the light, and seen where—? the holes are.

You examine the coat and then you see the holes. So also you must examine your own character and conduct, and then you will see your trespasses. In order to God's forgiveness then, our first step is that of real, humble self ex—? amination.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. *St. John* i.

"I will arise and go to my Father, and will say unto Him, Father, I have sinned."—*St. Luke* xv.

"Against Thee only have I sinned and done this evil in Thy sight."

"Be merciful unto my sin, for it is great."

"Though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us."

"I acknowledge one *Baptism* for the remission of sins."

"Arise and be *baptized*, and wash away thy sins."
Acts xxii.

"Repent and be *baptized*, every one of you, in the Name of Jesus Christ, for the remission of sins."—*Acts* ii.

"Through His Name whosoever believeth in Him shall receive remission of sins."—*Acts* x.

"He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins."—*St. Matt.* xxvi.

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

"The blood of Jesus Christ His Son cleanseth us from all sin."—I. *St. John* i.

We see then that there is remission of sins,—
in Baptism;
through the Name of Christ;
by the blood of Christ.

In other words—having been baptized into Christ, that is into Christ collective, and so having in us the Name of Christ, who is God manifest, we have the participation of His body and blood, begun in us at the font, and renewed and quickened in us by every faithful reception at the Lord's Table. Therein is forgiveness for us of all our sins; and for every particular sin we have the duly ordered succession of—

Wrongdoing;—Confession;—Renunciation;—Supplication;—Pardon.

"Forgive and ye shall be forgiven."—*St. Luke* vi.

"Be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children, and walk in love."—*Ephes.* iv.

"If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift."—*St. Matt.* v.

Even in asking forgiveness, it is still "*Our* trespasses," not "My trespasses."

Test;— Temptation;— Trial;— Trouble;— Probation.

"Lead us not into *temptation*."—"Save and defend us in all *dangers*, ghostly and bodily."

"Temptation" is anything which is—? *trying* to us, anything which tries and tests us, puts us to the proof, what manner of men we are and how we shall bear the trial and conduct ourselves under it. Trials of faith; trials of courage; trials of truth; trials of temper; trials of honesty;—in all these, of course, there is *danger*, danger of not being able to endure the trial, danger of failing.

"Ye are in heaviness through manifold *temptation*, that the trying of your faith, being much more precious than of gold that perisheth (though *it* be tried with fire) might be found unto praise and honour and glory at the appearing of Jesus Christ."—I. *St. Pet.* i.

"God did tempt Abraham,"—tried him to see whether he would trust God, put faith in God, entirely. Read *Genes.* xxii.

If our truth stands the trial, it makes us *more* true. If our faith stands the trial, it makes us *more* faithful. If our honesty stands the trial, it makes us *more* honest. Yet, sometimes, even trials ill sus-

tained have their blessing for us. They show us our weakness. They make us more humble. "It was better for Peter, in the boundless eternity, that he denied Christ, than that he should have lived and died fancying himself upright."

"My brethren count it all joy when ye fall into divers temptations." —*St. James* i.

"Lead us not into temptation."

"O my Father, if it be possible, let this cup pass from me."—*St. Matt.* xxvi.

"Blessed is the man that endureth temptation, for when he has passed his trial he shall receive the crown of life."—*St. James* i.

Deliver us from evil: that is to say from,

1. all sin and wickedness— the evil in ourselves.
2. our ghostly enemy— the evil spirit.
3. everlasting death— the evil doom.

Salvation;—	Saving;—	Delivering;—	Ransoming;—	Redeeming.
Jesus;—	Saviour;—	Deliverer;—	Ransomer;—	Redeemer.
from,				
Unbelief,—	and sin,—	and separation,	and selfishness,	and Satan.
unto				
Faith,—	and Holiness,	and Unity,—	and Love,—	and God.

from Unbelief unto Faith;
from Sin unto Holiness;
from Separation unto Unity;
from Selfishness unto Love;
from Satan unto God.

Our Lord has given us a *form* of prayer. Why should anyone object to forms of prayer? No one objects to hymns which are forms of praise, and indeed are often *prayer*-songs.

"Crito gladly will rehearse
Forms of prayer and praise in verse,
Why should Crito then suppose
Forms are sinful if in prose,
Must my prayer be deemed a crime,
Only for the want of rhyme?"

"The Church of all space and of all time meets and is at one in the Master's prayer. It is itself a sacrament of holy communion. The aspirations of eighteen centuries have gone up to God in it." —*Dr. C. J. Vaughan.*

FIFTH DIVISION.

Our Sacraments,—*which, in and through Christ, especially we receive by*

Signs;— Forms;— Tokens;— Symbols;— Sacraments.

If Puss purrs and sings, is that a *sign* that she feels happy or unhappy? If a little boy at bedtime yawns often and can scarcely keep his eyes open, that is a *sign* that he wants very much to go—? to bed. If the school bell is ringing when you come along New Lane on Monday morning, that will be a sign that it is getting very near—? school time. If when you reach the school door you find that it is bolted, that will be a sign that we are already at—? Prayers. If John Smith's name is written in the first page of a book, that is a sign that the book be—? longs to him. And if he writes "from" before his own name in the book, and "to William Brown" after it, so that the whole reads "from John Smith to William Brown," and then places it open in William Brown's hands, that will be a sign that he means to make William Brown—? a present of it. And if a man who has some property signs a deed of gift of it to another man, that signing of his will be an *effectual* sign to convey the property to that other man. By his signing he has signed the property effectually away.

Signs;— Forms;— Tokens;— Symbols;— Sacraments.

Smiles are a sign or token of pleasure; and frowns, of displeasure; and tears, of pain; and kisses of affection. Nodding the head is a sign that you agree; and shaking it, that you disagree. Bowing and raising the hat are forms significant of respect; turning one's back upon people is, in certain circumstances, a form significant of disrespect. Shaking hands is a sign and form which means friendliness. The wedding-ring is a sign that its wearer has been married, and the bridegroom's placing it on the fourth finger of his bride's left hand and holding it there is part of the form effectual by which he makes her his wife. The ring's purity and preciousness symbolize the purity and preciousness of wedded love. Its grasp and pressure are symbolical of the marriage *bond*, and the uninterruptedness of the pressure and persistency of that bond at all times. The Royal standard floating from the ship's mast is a sign that the sovereign is on board. Every signal in the signal-book has, of course, its own significance. Every signature of the sign-manual is a sign effectual, signifying and carrying with it the sanction, consent, and authority of the signer.

The suitableness of symbolism to our nature is seen in the "language of flowers."—"Who knows not that the rose is for beauty,—the violet for modesty,—the sunflower for faithfulness,—the forget-me-not for remembrance,—the pansy for thought,—the cypress for woe,—the yew for trueheartedness,—the everlasting for immortality?"

There is the "language of colours" too, and thus, of old, men loved to read in it:—

White and *Gold*, they go together, and they mean *Divine holiness*, which is purer than the clear light, and more precious than the golden sunshine.

Red and *Purple*, they go together, and they mean *Divine love*, which is more intense than the crimson life-blood and more tender than the purple evening.

And *Black* means the *Divine majesty*, which is more majestic than the night, and *Divine counsel*, which is more impenetrable than the night's darkness.

And *Green* is *Divine bountifulness*, which is abounding like the green grass which goes over the hills and over the valleys, and there seems no end of it.

And *Blue* is *Divine thought* and *contemplation*, which is like the blue sky that "bendeth over all," and the blue sea, the depths of which are unfathomable.

Again, how one symbolic language may be translated, so to speak, into another, appears in the symbolizing of the several colours by instruments of music. "According to Haydn, the trombone is deep red,—the trumpet, scarlet,—the clarionet, orange,—the bassoon, deep yellow,—the flute, skyblue,—the diapason, deep blue,—the double diapason, purple,—while the violin is pink,—the viola, rose,—the violoncello, red,—and the double bass, crimson."

And there is the symbolism of action, interspersing all history, sacred and profane alike.

"Samuel said unto Saul, I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, Saul laid hold of his mantle and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."—I. *Sam.* xv.

"Jeroboam was a mighty man of valour; and the prophet Ahijah, the Shilonite, found him in the way, and he had clad himself with a new garment; and they two were alone in the field; and Ahijah caught the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."—I. *Kings* xi.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see *ye* to it."—*St. Matt.* xxvii.

And every time a child is "received into the congregation of Christ's flock;" the acts done and words spoken—are they not these?—"We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

Thus, in the midst of signs and forms, tokens and symbols, our human life goes on. That which is no sign or symbol to us of anything, which has no "inward or spiritual grace," no "inward part or thing signified" of any sort, what is it but, quite literally, *in*significant, mere surface and outside, body which is no embodiment of any soul, without meaning, without sense, nonsensical?

But there is a difference between signs. Some signs are significant merely; they only show something. Other signs are working also, operative; they effect and do something. They not only have meanings; they are means, signs effective, efficacious, *effectual.*

There are signs, again, which have not a meaning only, but a *divine* meaning, which are revelations, so to speak, to us of God; which bring us into fellowship and communion with Him. "*I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.*"—(Genesis ix.) "*This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man-child among you shall be circumcised.*"—(Genesis xvii.) Such signs and symbols we call *Sacramental.*

Properly speaking, indeed, the whole creation is sacramental: all matter, all forms, all force and energy, all motions and mutations are but the instrumentalities

"Which weave for God the garment thou seest Him by."

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."—*Romans* i.

"The Universe is but one vast symbol of God."

"It is in and through *Symbols* that man, consciously or unconsciously, lives, works, and has his being; those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?"

All things may become sacramental. But when we speak of "The Sacraments" we mean the Two which Christ our Lord, Him that we belong to, has specially ordained, and has given them meaning, and has given them power,—has put a gift and grace into them for us of which they are the channels and means of conveying—Baptism and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament?*

A. I mean an outward and visible sign
of an inward and spiritual grace given unto us,
ordained by Christ Himself,
as { *a means whereby we receive the same*, and
{ a pledge to assure us thereof.

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and *effectual signs* of grace and God's good will towards us, by the which He doth *work* invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."—*Thirty-nine Articles.*

"Baptism is a sign of Regeneration or new Birth, whereby, as by *an instrument*, they that receive Baptism rightly are grafted into the Church."—*Thirty-nine Articles.*—"the Church, which is His Body."

Signs;	—Forms;	—Tokens;	—Symbols;	—Sacraments.
Mere outside;	—Insignificant;	—Without meaning;	—Superficial;	—Nonsensical.
Outward signs;	—Inward significations;	—Full of meaning;	—Known to the Initiated;	—Holy Mysteries.
Operative Sacraments;	—Working instrumentalities;	—Full of power;	—Means as well as meanings;	—Signs not simply significant but also *effectual.*

Dropping a letter into the letter-box at the Post-office is a sign and form *effectual* for transferring the ownership of that letter from the writer of it to the person to whom it is addressed.

Giving the Royal Assent to a Bill which has been passed by the two Houses of Parliament is a sign and form *effectual* for rendering the provisions of that Bill part and parcel of the law of the land, and, as such, obligatory on the consciences of all loyal subjects and citizens.

Signing one's name, with certain prescribed circumstances, to a contract or agreement, is a sign and form *effectual* for binding oneself to the discharge of the particulars stipulated in such contract or agreement.

The signature of a duly authorized magistrate given to a warrant for committal of a man to prison is a sign and form *effectual* for empowering the proper officer to seize the person of that man and place him in the custody of the jailer. The signature does not transubstantiate the paper's *substance*, but imparts to it nevertheless a new power.

The banker's signature (or that of his agent duly authorized) to a cheque or note, is a sign and form *effectual* not, indeed, for transubstantiating the paper's *substance*, but for changing its power and value from next to nothing to, it may be, tens of thousands of pounds.

The ceremonial of consecration, duly gone through, is a sign and form *effectual*, not, indeed, for transubstantiating the bread's *substance*, but for imparting to it a new *power*, even the power of conveying to the faithful recipient the "body and blood of Christ," and the gifts and graces, the "strengthening and refreshing" which in that "body and blood" are involved and implied.

The "body and blood of Christ" is *a real presence*, yet can they be *received* nevertheless only by him who has the *faith* which constitutes receptiveness. Just as when the skylark sings,

> "All the earth and air
> With his voice is loud,"

and yet the melody, though a *real presence*, can be received only by him who has an ear to hear with. Just as

> Though "the pealing organ blow
> To the full-voiced choir below,"

the *real presence* of the harmony is not received but by him who has an ear musical. Just as the the Greek page has on it a *real presence* of the power and divineness of Homer's poetry or of

Plato's philosophy, which yet can be *received* only by those who have due knowledge of the Greek language, and due preparation of head and heart. If you have no eye there is for you no sunlight; if you have no ear there is for you no music; if you have no gratitude there are for you no benefactors; if you have no heart there is for you no love; if you have no faith there is for you no God,—no God, no hope, no "anchor of the soul."

Q. What is the outward visible sign or form in Baptism?

A. Water, wherein the person is baptized
in the Name { *of the Father, and*
of the Son, and
of the Holy Ghost.

"In" there means—? into. "As many as have been *baptized into Christ* have put on Christ." *To be baptized into the Name* is to be brought by baptism into the Temple of Christ's Body mystical wherein is always the Name, Manifestation, Presence of the I AM, that is of the Three divine Persons who for us are the One God. In that membership of Christ collective having received "*power to become the sons of God*" we are made "*partakers* of the divine nature;"—

In Christ;	Being made members of His One Body;	We have the life and power in us of His One Spirit;	That we may believe in what God tells us, and do what God bids us, and do without what God forbids us;	Whether we get by it, whether we lose by it; whether we're pleased or whether we're not pleased; whether we like it or whether we don't like it;—

living members of the living Body, "lively stones, built up a spiritual house" "for a habitation of God through the Spirit." "*We stand* [*within*] *this House as in Thy Presence, for Thy Name is in this House.*" Hallowed be Thy *Name.* "Know ye not that ye are the temple of God?" "If any man defile the temple of God, him shall God destroy."

Q. What is the inward and spiritual grace?

A. A death unto sin, and
A new birth unto righteousness: for
being by nature { born in sin, and
the children of wrath,
we are hereby made the children of grace.

Grace,	and Favour;	Help,	and Bounty;	God's good and gracious gifts unto us given freely.

"*This* grace *wherein we stand.*"
"*Receive not the* grace *of God in vain.*"

New birth;	Regeneration;	Baptism;	this state of salvation;	God's good gift of grace which is sufficient, given unto us if we will but use sufficiently God's good gift of grace.

"*By* grace *ye are saved through faith.*"
"*Grow in* grace."
"Grow *up into Him in all things which is the Head.*"
"*This is the true* grace of God, *wherein ye* stand."
"*That it may please Thee to strengthen such as do* stand."

By nature we were born in sin and *lived* unto sin.

But our Baptism made us partakers of Christ's *death.*

And Christ's death was a death unto *sin.*

In our baptism, therefore, we had our "*death unto sin.*"

But Christ had not only a death unto sin, but also a rising again, a new birth, into a new *life;* and that new life was a life unto God and to God's righteousness.

And we, having by our *baptism* been made partakers of Christ's *death,* were, by the same *baptism,* made partakers of Christ's new *birth and life,*—of "the power of His resurrection;"—a "*new birth unto righteousness.*"

"In that He liveth, He liveth unto God."
"In that He died, He died unto sin."
"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Through our baptism into His death therefore we were buried with Him."
"We were buried with Him through our baptism into His death, that like as *He* was raised from the dead, so *we* also should walk in *newness of life.*"
"*He* died unto sin."
"*He* liveth unto God."

"Likewise reckon ye *yourselves* to be dead unto sin, but alive unto God, in Christ Jesus." You had your "death unto sin" when you were baptized into Christ's death; and your "new birth unto righteousness" through your consequent participation in Christ's resurrection. "How shall we that are *dead* to sin, *live* any longer therein?"

Read the sixth chapter of the Epistle to the Romans.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and
Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Repentance;	Renunciation;	Renouncing it;	Forsaking it;	Doing without it.

"Repent and be baptized every one of you."—*Acts* ii.

"He that believeth and is baptized shall be saved."—*St. Mark* xvi.

"*Have faith in God.*" But our faith in God is not full until we have faith in God's ordinances for us, and in this ordinance of Holy Baptism among them. Naaman had faith in God and in prayer to God, when he "came with his horses and with his chariot, and stood at the door of the house of Elisha, and thought 'he will surely stand and call upon the name of the Lord his God.'" But Naaman had *more* faith when he had learned to believe not only in God and in prayer, but also in Jordan and in the seven dips. The blind man, when bidden by our Lord to go wash in Siloam, would not have shown more faith but less if, instead of going, he had replied, "Lo! Lord, I am come even unto Thee, why need I go to Siloam or to any other water?" My faith in the water-tap within my house, in the pipe, from the water-works, conducting to it, and in the artesian well beyond, is not want of faith in the mighty reservoirs underneath, with which the tap and pipe and well are my appointed means and channel of communication. *Read* II. *Kings* v.

Q. Why, then, are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties, which promise, when they come to age, themselves are bound to perform.

Themselves, and not their—? Sureties. What *are* the Sureties or God-parents bound to perform?

A. To speak aloud for the child.
To bear witness to him.
To pray for him.
To see after his Christian bringing up;—and
To take care that he be brought to the Bishop, to be confirmed by him.

Q. Why is it better that others, and not the parents, should be god-parents?

A. Because the child gains nothing by having his own parents. He has them already.

"Suffer the little children to come unto Me, and forbid them not." Who said that? When?—*St. Mark* x.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks He brake it, and said, *Take, eat: this is My body which is broken for you: this do in remembrance of* Me. After the same manner also He took the cup, when He had supped, saying, *This cup is the new covenant in* My *blood: this do ye, as oft as ye drink it, in remembrance of* Me.—For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."—I. *Cor.* xi.

So then eating and drinking *unworthily* means eating and drinking without—? discerning the Lord's body.

Q. What is the outward part, or sign, of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

"Wisdom saith, Come, eat of my bread, and drink of the wine which I have mingled."—*Prov.* ix.

"Wine that maketh glad the heart of man, and bread to strengthen man's heart."—*Psalm* civ.

"Wine which cheereth God and man."—*Judg.* ix.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

"Christ was the Word that spake it;
He took the bread, and brake it;
And what that Word doth make it,
That I believe; and take it."

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—I. *Cor.* x.

"We are very members incorporate in the mystical body of thy Son."

That "Body and Blood of Christ" in which in Holy Communion we participate, is not Christ's natural Body, for that is "in heaven and not here." It must, therefore, be Christ's Body mystical; our membership in which is commenced in Baptism and developed in every faithful reception of the Lord's Supper. New Testament language, however, suggests the existence of mysterious relations between our Lord's natural Body and His Body mystical.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

The weaker a man feels his body to be, the more he wants something to—? strengthen it. And the weaker he feels in his soul, the more he—? wants something to strengthen *it*. Then if the Lord's Supper be good for strengthening the soul, the weaker a man feels in his soul, the more he is in want of—? the Lord's Supper. A man is fit for strengthening medicine who feels weak enough to be in—? want of it. And a man is fit for the Lord's Supper who feels weak enough—? to be in want of *it*. We go to the Lord's Table not because we are so very good, but because we feel we ought to be so very much—? better.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they
- repent them truly of their former sins;
- steadfastly purposing to lead a new life;
- have a lively faith in God's mercy through Christ;
- with a thankful remembrance of His death; and
- be in charity with all men.

To be in charity with a man is to have no—? bad feeling, no spite towards him, but to have that love towards him which will—? kindly bear with him and kindly help him.

How many pre-requisites are mentioned for the Lord's Supper? One; and that is—? self-examination. On how many points? Five; namely—? And if the results of our self-examination be not satisfactory? Then we should go to the Lord's table with express and especial reference to those particulars which are not satisfactory.

Creed;	Faith;	Believing;	Trusting,	and Confiding,
Commandments;	Works;	Obedience;	and Duty;	Law, Life, LOVE.
Wanting;	Asking;	Begging;	Praying;	Petitioning.
God;	Truth;	Reality;	Him that IS;	God that will hold us up.
Idols;	Lying vanity;	Vain Show;	That that only looks and seems as if it were;	Satan that will let us slip down.
Almighty;	Omnipotent;	All-powerful;	That can do anything;	That can do everything.
Maker of Earth,	and Sky,	and Sun,	and Moon,	and Stars.
of Everything,	and every thought,	and every where,	and "every when,"	and every one.
of Time,	and space,	and love,	and life,	and being.
Jesus;	Saviour;	Deliverer;	Ransomer;	Redeemer.
Salvation;	Saving;	Delivering;	Ransoming;	Redeeming.
from Unbelief;	Sin;	Separation;	Selfishness;	Satan.
unto Faith;	Holiness;	Unity;	Love;	God.
Prophet;	Mouthpiece;	Spokesman;	Interpreter;	Preacher.
Priest;	Altar;	Expiatory;	Self-dedicatory;	Eucharistic.
Intercede;	Intercessor;	Intercession;	Mediator;	Mediation.
King;	Lord;	Ruler;	Judge;	Captain.
Ab means *father;*	*Ben* means *son,* and so does *Bar;*	*Beth* means *house;*	J A H means *the Lord, the* I AM;	*El* means *God.*
Ab;	*Abba*, Father;	Father *Abbat*;	*Abbey* Church;	*Abraham.*
Abraham, father	Simon *Bar*jona,	*Beth*lehem,	HalleluJAH, Praise	Bethel, House of *God.*
of a multitude;	Simon *son* of Jonas;	Bread*house;*	ye aloud the I AM;	

Incarnation;	Advent;	Christmas-tide;	Epiphany;	The Word was made flesh and dwelt among us.
Epiphany;	Manifestations;	Appearing;	Showing;	Seeing.
David that was a young shepherd and kept his father's sheep;	David that slew with his sling and his stone the great giant Goliath, of Gath;	David that played on his harp and sung, the sweet singer and psalmist of Israel;	David the son of Jesse, the man after God's own heart;	David whom Samuel anointed with oil, to be judge, king, and captain of Israel.
Passion; He suffered in His agony at Gethsemane;	Suffering; He suffered when His own disciple Judas betrayed Him;	Lent; He suffered when His own disciple Simon Peter denied Him;	Holy week; He suffered when all His other disciples forsook Him;	Good Friday. He suffered when His own people and nation preferred Barabbas before Him.
He suffered when they did spit upon Him and buffet Him;	He suffered when they scourged Him and crowned Him with thorns;	He suffered when they laid the cross, that was too heavy, upon Him;	He suffered when with the nails they nailed His hands and feet unto it;	He suffered when He hung upon it until He died upon it.
He was glorified when He rose again from the dead on Easter-day;	He was glorified when He ascended into heaven on Holy Thursday;	He was glorified when He sent down the Holy Ghost, His One Spirit, to be the soul of the Holy Church, His One Body, on Whit-Sunday;	He is glorified in the communion of Saints His holy ones, together and together with Him, all the days of time;	He will be glorified in their life everlasting, together and together with Him, all the days of eternity.

Christmas-day; Our Lord's birth-day;	Good Friday; Death-day;	Easter-day; Resurrection-day;	Holy Thursday; Ascension-day;	Whitsun-day. Church's birthday.
Second advent;	Coming again;	Day of Judgment;	Last day;	Doomsday.
Ghost; The Holy Ghost;	Spirit; The Holy Spirit;	Breath; The Inspiring Breath;	Life; The Giver of life;	Quickening; The Quickener.
Catholic; Fellowship;	Universal; Communion;	Meant for all; Partnership;	Comprehensive; Participation;	not Exclusive. Pulling together.
Lively members;	Living limbs;	Vital portions;	Grafted into, and incorporate in, the One Body;	Quickened, animated, and enlivened by the One Spirit.
Saints;	Sacred;	Sanctified;	Hallowed;	Kept-holy;
Forgiveness; Sins; Wrongdoing;	Remission; Transgressions; Confession;	Pardon; Trespasses; Renunciation;	Loosing; Offences; Supplication;	Absolution. Wrongdoing; Pardon.

Before a man does a thing he should know—

First, that *it* is a right thing to be done;	Second, that *he* is the right man to do it;	Third, that now and here is the right time and place;	Fourth, that thus and so is the right way and manner;	Fifth, that he'll be doing it for the right reason, and from the right motive.

So it is to be

A right thing;	By the right person;	At the right time and place;	In the right way and manner;	From the right reason and motive.
Motive, that which	moves you to it;	Makes you do it;	Your real reason why;	Your true principle of action.

Worship God;	Worship no idol in the place of God;	Reverence God's presence;	Observe God's ordinances;	Honour God's Representatives.
Harm no one's person;	Invade no one's purity;	Take no one's property;	Always tell the truth about people, if you tell anything;	Never be vexed at any one else having got more or better than what you have got yourself.
Out of The land of Egypt;	The house of bondage,	the great pyramids;	the great river Nile, that does instead of showers of rain;	the crocodile that is the great dragon that lies in the midst of the rivers.
By way of Wild;	Wilderness;	Desolate;	Sandy desert;	Not a house nor a hedge to be seen.
Unto The land of Canaan;	the land of Promise;	the land of the Children of Israel;	the land which God sware unto their fathers that He would give them;	the holy land of Palestine.
A land flowing with milk and honey;	A land of high hills and shut-in valleys;	A land of foaming winter-torrents and far-winding caves of the earth;	A land of wide prospects and panoramas, with views of the great mountains and the great sea in almost every prospect and panorama;	The land of the rushing, plunging, tumbling, turning, twisting Jordan, the Descender, and of the hot and heavy, deep, dead, Salt Sea of Sodom and Gomorrah, that it descends into, the lowest lying sheet of water in the world.

Bounded on the north by the great mountains;	on the south by the great desert;	on the west by the great sea;	on the east again by the great desert;	and cloven down the midst from north to south by the long, strange, deep rift-valley of the Descending Jordan.
Worship;	Devotion;	Setting one's heart upon it;	Putting it first;	Thinking of it most.
Idols, such as, for example,—				
More money;	Higher wages;	Better income;	Larger profits;	Greater property.
Fine house;	Fine clothes;	Fine furniture;	Fine fashions;	Fine fortune.
Honours;	Praise;	Admiration;	Compliments;	Applause.
Show;	Position;	Popularity;	Getting a name;	Making a figure.
Lusts;	Longings;	Likings;	Desires;	Inclinations.
Eating too much;	Drinking too much;	Sleeping too much;	Idleness;	Impurity.
Ease;	Convenience;	Comfort;	Rest;	Peace and quietness.
Name;	Manifestation;	Presence;	Where God IS;	Where we find the I AM.
What for?	What purpose?	Object,	Use,	or end?
A knife for cutting;	A needle for sewing;	A pen for writing;	A soldier for fighting;	A tongue for speaking the truth with, the thing as it really IS.
Vain;	Lying;	Leasing;	Fair and false;	No trusting it.
True in work;	True in word;	True in will;	True and trusty;	Tender and true.
God's representatives;	Whom God sends;	Sets in authority;	Puts in office;	Places over us.

God's representatives, such as,—

The father in the family;	The householder in his household;	the bishop among his clergy;	the parson in his parish;	the schoolmaster in his school.
The officer among his men;	the master among his apprentices;	the magistrate in his court;	the captain on board his ship;	the law of the land in the land which it is the law of.
Test;	Temptation;	Trial;	Trouble;	Probation.
Signs;	Forms;	Tokens;	Symbols;	Sacraments.
Mere outside;	Insignificant;	without meaning;	Superficial;	Nonsensical.
Outward signs;	Inward signifyings;	full of meaning;	known to the initiated;	Holy mysteries.
Operative Sacraments;	Working instrumentalities;	full of power;	Means as well as meanings;	Signs not significant simply, but also *effectual*.
Grace,	and favour;	Help,	and bounty;	God's good and gracious gifts unto us, given freely.
New birth;	Regeneration;	Baptism;	"this state of salvation;"	God's good gift of grace which is sufficient given unto us, if we will but use sufficiently God's good gift of grace.
New name:	New nature;	New creation;	New condition;	"His Name shall be in their foreheads."
Repentance;	Renunciation;	Renouncing it;	Forsaking it;	Doing without it.

Godfathers and Godmothers;	Godparents;	Sponsors;	Sureties;	to { speak aloud for the child; bear witness to it; pray for it; see that it be virtuously brought up; take care that it be brought to the Bishop to be confirmed by him.
Mystical;	Mysterious;	Lips closed upon it;	Secret;	Sacred.
In Christ;	being made members of His One Body;	We have the life and power in us of His One Spirit;	that we may believe in what God tells us; and do what God bids us; and do without what God forbids us;	whether we get by it, whether we lose by it; whether we're pleased or whether we're not pleased; whether we like it or whether we don't like it.

—"for the edifying of the BODY of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the *fulness* of Christ: that we be no more *children*, ... but speaking the truth in love, may *grow up* into Him in all things which is the HEAD, even Christ; from whom the whole BODY fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the BODY unto the edifying of itself in LOVE."—*Ephes.* iv.

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